THE MANKIND QUARTERLY

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Cover Picture: Comparison of decorative sagittal crests as recorded by various Eurasian cultures. (See article: *Palaikastro Kouros as Poseidon Hippios*.)

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Bones and Diseases in Prehistory

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Palaeopathology is the science which studies trends in the occurrence, intensity and course of various diseases ravaging populations of humans in the past, and relating them to the demographic and ecological conditions of these populations. The data concerning these problems are obtained from written documents, analysis of works of art (paintings, sculptures etc.) and, in the first place, from the investigations of human remains – mummies, skeletons and dried faeces.

Diseases were probably connected with organic living matter from the very appearance of life on this planet. Petrified traces of bacteria are found in rocks dating back about 600 million years, although we cannot say anything about their possible pathogenicity. The presence of parasites has been demonstrated in petrified shells in rock layers laid down about 350 million years ago.

Man was never exempt from disease; the idea of a primordial paradise or of a golden age reflect an unwillingness to accept this truth. Only up to the time of their expulsion from Eden, might Adam and Eve have been free from disease. In Greek mythology it was Pandora – the woman who was the gift of the gods for Epimetheus – who brought mankind the scourge of diseases which were said to have emanated from her infamous box.

In a medical sense, the myth of the golden age has never reflected a reality. Diseases have always accompanied living creatures, even prior to the appearance of the species *Homo sapiens* on Earth. However, until recently, the accumulation of data on the diseases of past generations was little more than the hobby of a handful of enthusiasts; but more recently its potential has come to be realized. The body of accumulated data had become sufficiently large that a new scientific discipline appeared – this has been given the name of palaeopathology.

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The first international meeting of palaeopathologists was held in 1973 in Detroit. The topic discussed was "Death and Disease in Ancient Egypt." At that time, also, the first periodical *Palaeopathology Newsletter* was founded and the Palaeopathology Association was organized. The first president to be elected was professor Aidan Cockburn, a distinguished authority on the history of human diseases. Since then there has been a rising interest in the activities of this association, and the difficulties connected with its location in America caused a similar society to be founded in Europe.

Much can be learned from the study of osseous remains. Calcification lines visible in radiological examinations of the bones of the lower extremities indicate when children in ancient populations were exposed to diseases or hunger. It is known that the growth of long bones takes place in the metaphyseal parts and it may be disturbed by inadequate nutrition and by severe infectious or parasitic diseases. When after a period of arrested growth the bone resumes growing, a transverse calcification line, called Harris' line, is formed between the diaphysis and metaphysis on both sides of the long bone. Harris' line marks the bone forever, and the number of such lines indicates the frequency of stressful situations to which the individual had been exposed in childhood. In this way, examination of all femoral and tibial bones in a given burial ground may give important information about the undernutrition and morbidity in a given population. Similar observations on the state of the pubic symphysis in women permit us to determine the number of labors and to evaluate the fertility of the population studied. The analysis of the microscopic structure of teeth provides information on dietary habits.

In its studies, palaeopathology uses, in the first place, the methods of macroscopic and microscopic assessment of the condition of the remaining tissues and organs. Recently an extensive set of modern scientific techniques has been introduced for palaeopathological studies; e.g., computerized tomography. Palaeoimmunology is a new and very promising subdiscipline in palaeopathology. Systematic studies of the ABO blood groups have been already carried out on the remains of ancient Etruscans, Egyptians from the era of the pharaohs, early Khmers and pre-Columbian Indians. A knowledge of the frequency of blood groups

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in the past makes possible important conclusions concerning the migration of peoples. As yet, these studies have not shed new light on the history of diseases, since no sufficiently strong correlations have been made between ABO blood groups and pathological conditions. From the standpoint of palaeopathology, however, a knowledge of the HLA system groups would be very useful, since this would make it possible to trace human migrations and provide a clue as to the possible prevalence of those diseases in the migrating peoples which are known to be related to certain HLA antigens. For example, an individual with the HLA-B27 antigen group has a likelihood of developing ankylosing spondylitis 120 times higher in relation to the general population. This likelihood is increased 500 times if the carrier of this antigen group is male. Techniques for determining the HLA of ancient remains are being researched and some success has already been achieved in the studies of the tissues of pre-Columbian Indians.

Parasitological analysis facilitates the determination of the degree of infestation with parasites in a given population, and bacteriological examinations enable, sometimes, the detection of bacterial antigens. Thus, in 1976, American scientists found the presence of a Salmonella organism, probably *Salmonella typhi*, in the intestines of Peruvian mummies.

More recently, work has begun on the dermatoglyphics of Egyptian mummies. Some abnormalities of dermatoglyphics are related to certain congenital anomalies, and thus they may suggest the presence of these anomalies in mummies.

The most frequent diagnosis made in palaeopathology is osteoarthropathy. Traces of these changes are very frequent in all materials containing skeletal remains from prehistoric and later epochs. Lesions of the arthrosis type are fairly homogeneous on dry bones; they result in uneven articular surfaces with local densities and erosions and osteophytes on the margins of these surfaces; however, despite a homogeneous morphological appearance such lesions could have been caused by quite different processes (attrition, trauma infection, metabolic disturbances, autoimmune processes, late congenital anomalies etc.). This problem has not yet been sufficiently studied.

Arthrosis appears *in vivo* as a progressive destruction of the

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articular cartilage, which may be secondary to deformity, trauma, intra-articular deposition, foreign substances, or an episode of rheumatic fever, etc.; or it may be primary, developing without any recognizable factor which can be regarded as the cause of these changes. Damage to the cartilage is associated with damage to the bone. The synovial membrane remains unchanged or exhibits only slight inflammatory changes.

In modern man, primary arthrosis development is observed most frequently above the age of 50 years, and its prevalence increases with age. Thus it may be regarded as a degenerative disease since the basis of the pathological process is attrition of articular structures increased by mechanical overloading and ageing of the issues. Changes of this type are mono-articular or bilateral and symmetrical, and involve most frequently the hip joints (coxarthrosis) or knee joints (gonarthrosis), shoulder joints (omarthrosis), wrist and digital joints, temporo-mandibular joints and very often the spine (spondylarthrosis).

Hypertrophic lesions on the vertebral margins, demonstrated for the first time in the cave bear, have frequently been observed in the remains of Neanderthal man, as well as in later fossils. Spondylarthrosis is independent of climate and infections. According to Grmek, it is a result of a host of adaptive changes in the spine. This organ, which was initially the supporting structure of sea animals of soft consistency, developed into a hydrodynamic axis in swimming animals, and was subjected then to further evolutionary changes to facilitate terrestrial locomotion, and ultimately to movement in the erect position assumed by certain primates. This elaborate history of evolutionary adaptation might be responsible for the susceptibility of the spine to degenerative changes, especially since they develop in the time period after reproductive age, when natural selection is no longer active.

Studies of the skeletons of the Neanderthal man (of the middle palaeolithic era), conducted by Professor Jean Dastugue in La Chapelle aux Saints, revealed various forms of degenerative changes in the joints of the extremities and spine. These changes were identical to those found in modern man. Traces of traumas were numerous. In the opinion of Dastugue, the very high frequency of

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TABLE ONE

Age Groups	Spondylosis				Arthrosis			
	Men		Women		Men		Women	
	N	%	N	%	N	%	N	%
40-49	-	-	3	9.7	2	3.2	1	4.8
50-59	6	10.7	4	12.9	11	17.5	8	38.1
60-50	29	51.8	16	51.6	28	44.4	8	38.1
70 <	21	37.5	8	25.8	22	34.9	4	19.0
Total	*56*	*100.0*	*31*	*100.0*	*63*	*100.0*	*21*	*100.0*

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degenerative spinal changes, scoliosis, or hallux valgus deformity – today often regarded as a result of a civilized existence – may mean that Neanderthals spent long hours squatting in their caves, just as modern man spends long hours at his office desk.

The frequency of spondylarthrosis in prehistoric man was found to be about 70% in the remains studied by J.L. Angel in Greece and neighboring countries, while in the historic ancient times this frequency was 40%.

M. Ruffer observed that in ancient Egypt practically all remains aged over 30 years showed a more or less pronounced degree of spondylarthrosis or osteoarthrosis. Polish studies of the medieval population of Alexandria showed that the prevalence of changes of spondylosis type was high and increased with age. These changes were found in 16.1% of all studied men and 10.3% of women. This was probably below the actual incidence. Degenerative changes in the spine and joints are frequent in all remains found in various parts of the world and from various epochs; e.g., from England, Sweden, Eskimo and Indians in America, Poland, etc. A particularly high frequency of spondylosis and osteoarthrosis was found in Egypt and Nubia. E. Prominska's studies demonstrated that degenerative spinal changes were present in about 45% of the studied men and two-thirds (67%) of women. By contrast, the study of articular changes of Alexandria in the late Middle Ages showed that the prevalence of degenerative changes was significantly lower in women than in men. This difference was particularly evident in the case of arthrosis. For each 100 women with spondylosis, 180.7 men had this disease, while for 100 women with arthrosis 300 men had these changes.

The ages of the persons with degenerative spinal and joint lesions who died in Alexandria in the 13th century are shown in Table 1.

The analysis of the ages of the persons with these changes showed that spondylosis occurred most frequently in men and women who died at the age of 60-69 years, followed by the age group 70 and more years. Arthrosis was most frequent in men in the oldest age groups, while the frequency of degenerative joint disease was highest at earlier ages, those between 50-59 years and 60-69 years. This may be explained by genetic differences and by differences in the way of

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life of men and women: in the Moslem population of Alexandria women do the physical work.

Injuries to the skin, muscles and internal organs can only exceptionally be studied in palaeopathological examinations. Fractures, however, leave visible traces, even when healed. M. Grmek observed that in the skeletal materials he examined the frequency of fractures was about 10%. This is, most assuredly, too low an estimate, since very often incomplete fractures may remain unnoticed. However, even accepting this correction, it may be stated that the frequency of skeletal injuries in the ancient populations was much lower than that in modern traumatological statistics. One of the likely explanations is the longer life span of modern men and women, with motor vehicles and other activities such as sports, contributing to injuries.

Skeletal fractures have been noted in the *Homo erectus* from Choukutien, in the *Homo erectus* from Choukutien, and also among many of the fossil remains of *Homo neandertalensis* and early *Homo sapiens*. The study of the prevalence of fractures in various epochs and regions (e.g., the analysis performed by Angel for the East Mediterranean area or Wood-Jones for Nubia) has demonstrated that although the frequency of injuries was always high, the frequency of injuries to various parts of the skeleton varied.

In ancient times many injuries were undoubtedly caused by accidents, but their most frequent cause was aggression by other humans. For example, Wood-Jones, studying about six thousand skeletons in Nubia, found traces of trauma in about 3% of them. Thirty-one per cent of these traumas were fractures of the left forearm bones, mainly the ulnar bone, suffered when the left forearm was used for protecting the head and chest against a blow. Cranial traumas were also frequent, and they must have been inflected intentionally. The frequency of forearm fractures is over twice as high in the palaeopathological materials than in modern materials, while fractures of the bones of the lower extremities are less frequent. Similarly, fractures of hand bones are in modern populations nearly 10 times as frequent as in palaeopathological materials.

The studies of Angel in Greece demonstrated an inverse relationship between the cultural level and the frequency of fractures, while in modern populations of industrialized countries a reverse

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trend has been observed.

In most of the cranial fractures observed in the skeletal remains, the type and location of the injury indicates that they resulted from conflicts and intentional action, not accidents. As could be surmised, cranial traumas were more frequent in men than in woman, and were more often situated on the left side due to the injury being inflicted by the right hand of the aggressor. Similarly, fractures of the long bones were more frequent in men than in women. The ratio of all skeletal injuries in women to those found in men is 1:4.

Bacteria began their parasitic life in the organisms of higher animals in very ancient times. They reached man through interspecies vertical transmission. Traces of osteomyelitis have been observed in the bones of dinosaurs, but assuredly the bacterial inflammatory process must have existed much earlier.

In the Hominidae, osteo-archaeological evidence of the action of pyogenic bacteria has been found in fossils of Sinanthropus from Lan Tiam (about 450 thousand years ago) in the form of alveolar phlegmon. Numerous changes of this type have been noted in the bones of Neanderthal, and also later in Neolithic, man, with the greatest prevalence of these changes in the tibia and the mastoid process of the temporal bone.

Infectious diseases, especially lethal ones, only rarely leave traces in the skeleton; however, bone changes caused by infections are observed frequently, the osseous system being most often affected by subacute and chronic diseases which do not result in an early death.

Osteomyelitis is a disease connected with the penetration of pyogenic bacteria into bones. These bacteria may reach the skeleton by direct infection in the case of trauma, or may spread there from the neighboring tissues or in the blood. In historic times, before the antibiotic era, osteomyelitis was a common disease well known to physicians. This could suggest that evidence of this process should be common in the studied material. However, this is not the case; post-osteomyelitic lesions are only rarely observed in osteo-archeology. Hooton, studying 503 pre-Columbian and post-Columbian skeletons of Pueblo Indians, found osteomyelitis in only four cases; Wood-Jones in his report on diseases in ancient Egypt observed that inflammatory processes in the bones were very infrequent. Even after

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extensive open wounds, only scant evidence of suppurative osteitis can be observed. This author concluded that ancient Egyptians were much more resistant to infection-caused bone diseases than are modern Europeans.

Periostitis develops usually in connection with pathological processes in the bones, and only rarely develops spontaneously in modern man. On the other hand, this change was observed fairly often in palaeopathological materials. This might be due to the fact that periosteal response may be a part of the manifestations of specific pathological processes (e.g., syphilis), which can be recognized clinically; but that in the skeleton it causes only isolated periostitis. Primary periostitis cannot be differentiated from secondary periostitis, resulting from an underlying disease, in the palaeopathological material.

Inflammatory changes called specific – that is, tuberculosis, leprosy and syphilis – are observed fairly frequently in palaeopathological materials. The earliest known case of spinal tuberculous was diagnosed in a neolithic skeleton found near Heidelberg. Elliot-Smith and Ruffer described a case of possible tuberculosis in an Egyptian mummy from the XXIth Dynasty (about 1000 B.C.).

Leprosy is first detected much later. The earliest case of leprosy known as yet was described by the Polish author T. Dzierzykray-Rogalski, who found signs of leprosy in 4 out of 31 skulls from the necropolis dated to the 2nd century A.D. in the Dakleh Oasis.

The origin of European syphilis has been the subject of much controversy among the historians of medicine. After an era in which the theory of American origin of this disease prevailed, the leading specialists in venereal diseases presently support, by means of biological arguments, the view that this disease, or more strictly speaking its causative agent, was present very early and was spread over the whole world. However, the type of pathological reaction of the organism varied greatly, depending on the geographic or social environment, producing the clinical manifestations of framboesia (yaws), endemic syphilis, venereal syphilis or carate (pinta).

Changes suggestive of treponema infection have been found in numerous pre-Columbian skeletons from various regions of the American continent: Argentina, Peru, Mexico, and also in Ohio,

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Arizona, Florida – even from the Antilles. In the Marianna Islands of the Pacific Ocean, a skull and long bones were discovered of a child aged 13-14 years exhibiting syphilitic changes. Time determination by means of C14 showed that the child lived in the Middle Ages, probably in the ninth century. This disease has also been detected in the bones of the Aborigines in Australia. On the other hand, no bones with changes suggestive of treponema infection were found dating back to before the fifteenth century in Europe, Asia and Africa.

The proponents of the theory of the non-American origin of syphilis explain the absence of palaeological evidence for the disease in the Old World, prior to the discovery of America, by pointing to the relatively small number of early Old World human bones examined for traces of syphilis. This argument could be convincing, assuming that syphilis had occurred in ancient European populations only sporadically, or as small epidemics. However, this argument would not hold in the case of endemic syphilis which in historic times came to coexist with venereal syphilis in the Mediterranean countries, since endemic syphilis would require a high morbidity, and this could be easily traced in osteo-archaeology.

Mirko Grmek believes that the four human treponematoses are caused by three species or variants of bacteria which, although very similar morphologically, differ in their biological properties and cannot be transformed into one another by the influence of the environment. They are a product of evolution, which is irreversible. Grmek spoke of three and not four variants, since he considered *Treponema pallidum* as an organism causing both the endemic and the venereal variants of syphilis. Historical research has demonstrated the possibility of one of these variants passing into another, depending on the sociocultural conditions. On the other hand, no such passage into framboesia or carate has been observed. This author supposes that further, more subtle, methods of analysis will eventually make it possible to elucidate the interrelations of these three treponema species and to demonstrate which of them resembles most closely the initial form. The present analyses of this problem, based mainly on historical and geographical data, are rather arbitrary. According to Grmek, treponematosis could be a human disease

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accompanying man since the appearance of the *Homo sapiens*, and derived from man's ancestors. Considering the special features of these species of pathogenic treponema, he assumes that the primary form is *Treponema pertenue*, the cause of framboesia. This disease had persisted for a very long time in the forest regions of Africa, never penetrating into savanna or desert regions, thus remaining unknown to the great civilizations of the Mediterranean area. In America, this primitive treponema had a different evolutionary pathway; as a result of anagenetic processes, it was the origin of two organisms: *Treponema carrateum* and *Treponema pallidum*. The former has been restricted to the tropical zones; the latter (an anthropomorphic variety) has spread over the whole world. Brought to Europe in the fifteenth century, *Treponema pallidum* has spread at a tremendous rate over all three continents, producing venereal syphilis or endemic syphilis, depending on circumstances.

Palaeopathological studies have already contributed to the understanding of the history of many diseases. This has facilitated the study of the evolution of infectious diseases, provided much data on parasitological diseases and on the occurrence of neoplasms, atherosclerotic lesions, congenital anomalies, traumas, vitamin deficiency states, anaemia of various origins, and many other pathological conditions.

A better understanding of the diseases that afflict modern man can be obtained from the study of the phylogenesis of *Homo sapiens* and the evolution of diseases resulting from environmental changes, and especially of the development of such a specifically human element as culture and its products. A knowledge of the history of diseases also permits a better understanding of human history and cultures.

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Remarks on Nutrition and Demographic Change in Africa

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The aim of this paper is to survey the level and structure of nutrition in the light of demographic changes in African countries in the years 1960-1985. Africa contains a widely different variety of geographic and climatic zones. The Mediterranean zone covers the north shores of Maghreb countries, and the climate is similar to that of the South-European countries. Similar also are the agriculture and horticulture, with vineyards, olives, almonds, and figs being cultivated throughout the whole area. The Mediterranean countries are the fatherland of the evergreen *makhia*. The climate has characteristically dry, rainless summers and wet, rainy winters. Unfortunately, the hot sirocco wind blows from the desert to the detriment of plant cultivation over vast areas up to the sea shore.

However, the Atlas mountains protect the sea-shores from the desert. Kserophylic vegetation in the Atlas region includes the evergreen woods: pine, fir and cedar. Two thirds of the area of the Maghreb is desert with continental influences. For part of the year small lakes appear at the bottoms of valleys, but during dry times these are converted into salt basins, known as *shotts*, around which mangrove shrubs grow. The green vegetation is replaced by grey.

Beyond the Atlas mountains there is a semidesert area on which alfa grass is to be found. The breeding of cattle, sheep, goats, camels, horses and mules is the traditional occupation of the nomads and semi-nomads who inhabit this area. Periodical droughts substantially reduce the size of the cattle herds. But the desert vegetation is characterized by well developed root systems, which in kserophylic plants reach 20m down into the earth. There are also some perennial plants, the seeds of which retain their germinating power even under adverse conditions. In places where the ground water comes to the

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surface, oases sustain date palms and crop cultivation is possible.

Sparse seasonal vegetation can be found on the periphery of the Sahel. The basis of subsistence for the population living there is sheep herding, hunting and the cultivation of sorghum, millet, maize and ground-nuts. Twenty percent of the world supply of ground-nuts is from Senegal and Nigeria.[4]

On a worldwide basis, the production of plant crops is of the greatest significance. In the years 1960-1985 crop production increased from 934 million tons to 1695 million tons – that is by 81%. At the same time the world population increased 50%. This represents an increase from 313 kg per person in 1960, to 370 kg per person in 1985. The difference in the productivity of the various regions and cultures is immense, with some regions producing much more than others.[4-5]

Numerous different varieties of wheat are cultivated in Africa, although none are produced in the deserts or high mountains. But while the average yield of wheat in Europe ranges between 40 to 50 q/ha, in several African countries the production is as low as 10 and 15 q/ha. The highest wheat yields in Africa are in Egypt, Zambia and the Republic of South Africa. In monsoon regions, in the subtropical zones and in areas of irrigated deserts rice is the main African crop. Because of the rapidity of rice propagation under suitable conditions, two or even three crops per year can be harvested in some areas. However, the average rice yield in Africa is only between 10 to 20 q/ha, whereas in Japan farmers produce yields of between 55 to 70 q/ha.

More land in Africa is devoted to the cultivation of corn than to rice and wheat. But the average corn yield in Africa is only about 10 q/ha, which compares poorly with North America where it reaches 60 to 70 q/ha.[3]

Africa is the main exporter of cocoa grain. This represents two thirds of the total world production. During the past 25 years there has been an increase in coffee grain production from 16% of the total world production to 25%. Thanks to the high quality of the coffee and the low cost of labor in Uganda, Ethiopia and Angola, these countries are competitive with the Latin American coffee producers. Egypt and the Republic of South Africa are important exporters of citrus fruits, pine-apples and cocoa.

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Animal husbandry is also significant in some African countries, but overall the level of production of meat and milk is very low. Meat production is only 10 to 15 kg per inhabitant in Somalia, which is heavily dependent on animal husbandry. The outstanding country is the Republic of South Africa which contributes half of the meat production of the region.

This overall low level of food production becomes very significant when we look at the demographics of Africa. The population of Africa doubled from 220 million in 1950 to 470 million in 1980. During the same period a trend toward actual population decrease was taking place in Europe. Table 1 presents the indices of net reproduction in the world, in Africa and in Europe during the years 1950-1980.[1]

TABLE 1
The indices of net reproduction in the World in Africa and in Europe in the years 1950-1980.[1]

Years	World	Africa	Europe
1950	1.67	1.82	1.14
1960-65	1.80	2.02	1.19
1965-70	1.79	2.10	1.15
1970-75	1.72	2.16	1.04
1975-80	1.55	2.24	0.93

[For comparison, the rate of natural population increase for 1990, as quoted by the Population Reference Bureau, is: World: 1.8, Africa 2.9, and Europe 0.3[8] Ed.]

The African population continues to grow rapidly, and in recent years the rate of increase has reached 2.9%.[8]

The energy value of the average world daily nutrition rate increased from 2316 kcal in 1960 to 2670 kcal in 1985, that is by 15%, although in Africa as a result of excess population growth it increased

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only 9%. In some areas the decrease was particularly dramatic, thus in Mozambique it decreased from 2007 kcal per person per day in 1960 to 1660 kcal in 1985.

The consumption of animal protein is very low in the majority of African countries, being only 4% of the total amount of protein in Burundi, 7% in Malawi and 52% in Somalia. (The exceptions are those populations that live adjacent to lakes and rivers, whose main occupation is fishing. The calcium level 800 mg/per day/per person was not achieved in any of the African countries with the exception of Somalia.) Yet in these countries the number of live births is such that the population will double in Burundi within 22 years, in Malawi within 20 years, and in Somalia within 23 years.

The deficiencies of energy, protein, minerals and vitamins are greatest in the countries bordering the Gulf of Guinea, in Ghana and among the inhabitants of the Sahel zone. Nutritional deficiencies have been estimated for the youngest and oldest age groups. Table 2 presents the percentage of children in the age between 1 month and 59 months of life with chronic undernourishment in whom the growth was under 3 standard deviations.[6]

TABLE 2

The percentage of infants (age 1 month to 59 months) with chronic undernourishment in whom the growth was under 3 S.D.[6]

Country	Age in Months				
	0-11	12-23	24-35	36-47	48-54
Egypt	24.8	49.0	41.7	37.5	30.7
Botswana	24.7	55.9	36.8	46.1	40.0
Burkina Faso	24.2	36.6	26.3	26.3	25.8
Kenya/cities	17.9	26.0	34.7	–	34.7
Kenya/villages	27.2	38.7	–	39.3	31.0
Sierra Leone	32.5	35.5	35.1	36.0	31.0

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Togo	17.5	34.0	30.9	40.0	37.5
Tunis	24.3	43.7	45.2	47.2	41.2
Zaire	31.0	48.0	46.0	46.8	46.5

The mortality of infants is very high and reaches 100 to 300 per 1000 newborn babies. 35% of these deaths are due to infectious disease.[7] But this does not stop the population of Ghana, for instance, with its unusually high infant mortality rate of 143 per 1000 live births, from doubling every 27 years. The poverty of the African countries arises from a combination of their very high rates of population increase, their underdeveloped and inefficient agricultural methods which result in low productivity and increasing environmental degradation as a result of the two foregoing factors. These await a positive solution.

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The Palaikastro Kouros as Poseidon Hippios

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The Palaikastro Kouros excavated in 1988 has a head of serpentinite, carved with a low ridge of flattened hair twisted into a running spiral of four twirls, similar to the style of Mycenaean horses' manes, and thus is identified as Poseidon Hippios. The stone head may relate to Celtic and Scythian head cults. Asiatic and Etrurian examples of the head crest are discussed. Several Phaistos disc pictograms' relationships to Linear B are re-examined.

In a forthcoming article (Bowden 1995) I added a Note in press, claiming that the four topknots (Fig. 1a; and MacGillivray, personal communication) longitudinally on the stone head of the Palaikastro Kouros (MacGillivray; Sackett; 1988-1991) were probably equivalent to the neck tufts on the Linear B horse-head ideogram 105 CaS (Fig. 1e; Palmer, p. 66, Fig. 7b) and that the figure would therefore represent Poseidon Hippios, not Diktaian Zeus as previously proposed (Sackett and MacGillivray). The purpose of this article is not to present a full treatment of Poseidon in Greek myth, but merely to set out a few suggestions following from the initial identification, which strongly supports my sacrificial horse cult reading of the Phaistos disc text, where PD sign 2 (Fig. 1b) is a man's shaven head with a sagittal crest that would be about 8cm high on an average sized human head. This crest is not the feathered headband with chinstrap and neckguard of the Lukka Sea People (Bowden 1994, p. 339). The key to PD sign 2's identity is the complex alliterative verse found in the disc's text by counting the repetition intervals of certain frequently recurring pictograms (Bowden 1992, Ch. 2; 1993, pp. 323-328). In two of these verses, Section AI and Stanza A, two pictograms together, PD signs 2+12, must constitute a 3-syllable logogram in order to fit the intensely structured and symmetrical strophic alliterative metrics, and the middle one of its three syllables must for the same reason have a labial or labiovelar initial. The first of its three syllables is the initial of the sign 2 pictogram and this

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bears a fair pictorial affinity to the stylised Linear A54/B28 sign for i. Thus the first two syllables of the logogram represent PD sign 2 and are i + q*. The third syllable is PD sign 12 and must be a case suffix marker in order to provide declensional syntax throughout the text, along with two other case markers for the Greek dative and instrumental. It is identified as Gr. *aspis*, small round shield, and hence the Greek genitive suffix in -s (however, see the sacrificial festival, below, for further consideration of this and other Phaistos disc pictograms). The logogram is thus i+q*+*s, read as *Hiquewos* (gen.) or some similar form, since the dialect of the Phaistos disc text needs specialist attention and may not even be determinable due to the statistically proven crudity and incompleteness of the writing system (Bowden 1992, Appendix). *Hiquewos* has so far been interpreted as of the Horse Warrior (Ancestor?), but it may be more closely related to Hippios, in view of the proposed identification of the Palaikastro Kouros.

Although the PD text is most likely Greek because of its statistical and morphological characteristics and the affinity of half its pictograms to Linear B, while Luwian is excluded by the texts p-alliteration with Greek but not Luwian acrophones, the balance of probabilities favours proto-Etruscans as having brought the originally Indo-European horse cult from beyond the Caucasus during early culture contact (Bowden 1995). Its occurrence in the Cretan OPP suggests that it pre-dated the Mycenaeans there (Bowden 1994, Fig 1a,b, Hera-kleion Museum Ex. 14167, 1898).

Palmer (op. cit., pp. 131-142) endorses Kretschmer's and Schachermeyr's derivation of Poseidon's name from *posi* (voc.), Lord, master; also husband + da(s) (gen.), Earth + on, the Greek characterising suffix, thus Lord or husband of Earth. In the Peloponnese, Poseidon was associated with marshes and springs (Palmer, pp. 141-2), apart from his better known identity as Sea God and Earthshaker. The reason for linking the horse with a god of the below-ground must be the horse herds thundering hooves, suggestive of an earthquakes noise and tremors; the association must have originated in a tectonic region such as the Caucasus, Troad, Greece or Crete. The association with springs and underground waters would then have derived from this, and with the sea would have been a tertiary derivation, perhaps suggested by the resemblance of the

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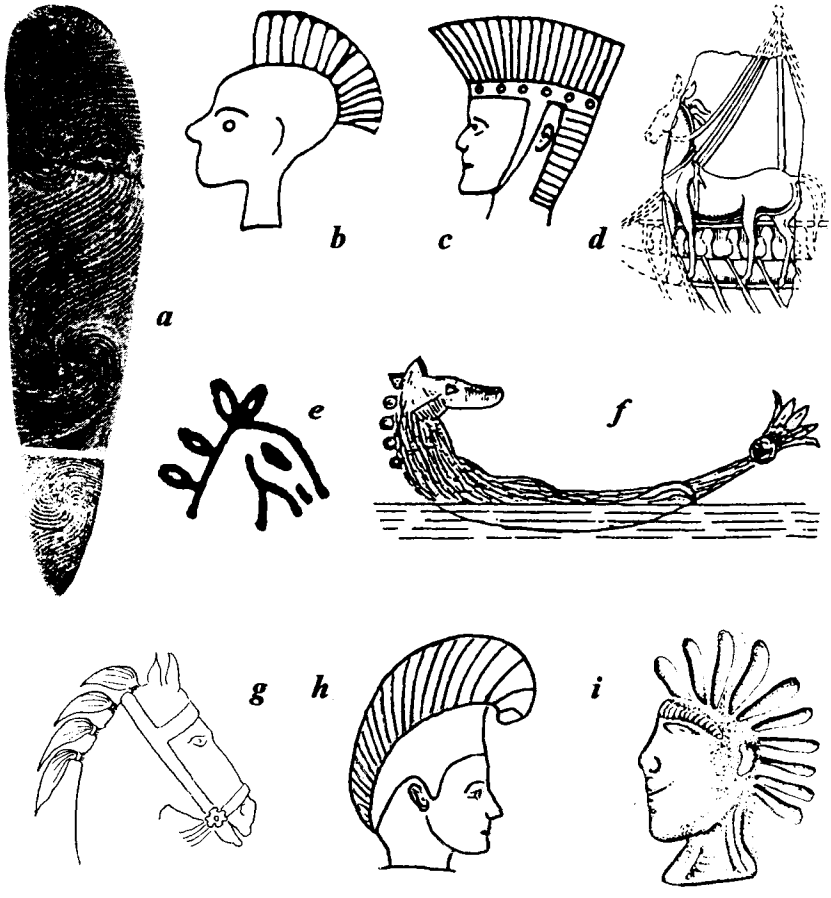

Fig. 1. *a.* Composite top and rear view of the Palaikastro Kouros sagittal ridge, showing three of the four top-knots or twirls; *b.* PD sign 2 with sagittal crest; *c.* Sea People's feathered circlet with chinstrap and neckguard; *d.* Knossos LM III sealing; *e.* Linear B 'horse' ideogram; *f.* Cretan horse-prowed cult boat on seal ring, *c.* 1450 BC (Piraeus Maritime Museum); g. Horse on hunting fresco at Tiryns; *h.* Crested cap of Tibetan Buddhist monks; *i.* Asiatic head with sagittal crest on Scythian gold ring, 5th century BC.

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horses mane to the white-capped waves in stormy weather.

The Head and Crest

On top of the Palaikastro Kouros head, which is represented as mostly shaven, there is a low sagittal ridge, tapering to a point at the front and back; its height, width and length on a human head would be about 1cm, 5cm and 37cm. The convex surface of this ridge is inscribed with ogival lines seemingly representing hairs flattened down, each about 11cm long at full scale and arranged in groups running alternately forwards and backwards until they end in four twirls spaced out along the ridge, thus forming a series of running anticlockwise spirals, which is a frequent motif in 2nd millennium BC Crete. It is seen, vertical, on two sacrificial altars represented on the Haghia Triada sarcophagus and another from Palaikastro (Wunderlich, Figs. 46, 48). The implication of sacrifice is reinforced by the spiral text of the Etruscan Magliano lead plaque, describing sacrifices to deities (Bowden 1994, p. 341); by the interpretation of the Phaistos disc's spiral text as the Thread of Life, spun and cut at death by the Three Fates, Clotho, Lachesis and Atropos (Bowden 1992, p. 183); and by Ariadne's thread that saved Theseus, the designated sacrifice, in the House of the Axe (ibid, p. 131).

Obviously this ridge of hair on an otherwise shaven skull could have been combed upwards, then probably waxed, as an 11cm high crest like that of PD sign 2, or alternatively divided into four clumps of hair which were then twisted together and flattened down. As the Kouros crest might have been flattened in any other way, not necessarily even in an orderly pattern, the running spiral suggests that the figure, standing erect with arms raised before the chest, was created in the context of sacrifice to a god. Although only two tufts of hair are shown on the neck of the Linear B horse ideogram and on a seal with a boat and a horse superimposed (Fig. 1d; Palmer, Fig. 22), four tufts are shown on a fresco at Tiryns (Fig. 1g; Palmer, Fig. 23) and five on another seal (Fig. 1f; Bowden 1992, Fig. 20c) of a horse-prowed cult boat bearing a goddess past a Minoan temple, though redrawn here without those irrelevant features.

On the Phaistos disc, the head of PD sign 1, a walking man (Bowden 1993, Fig. 1) also seems to have a minuscule sagittal ridge, though this cannot be readily seen except in Olivier's enlarged

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photographs (op. cit.). While PD sign 2 plays a cultistically active role in the metric of Stanza A, PD sign 1 is merely one of the four principal p-alliterative pictograms in that stanza. The two signs are thus cultistically associated and the implication is that while a chieftain-shaman wore a full crest, subordinate individuals wore the crest flattened, as on the Kouros. I therefore propose that, while the Kouros is indeed Poseidon Hippios, this manifestation of the god was subordinate to Poseidon Earthshaker in the Aegean.

While the body of the Kouros is made of ivory, the head is carved from serpentinite, a metamorphic rock with usually green watery or snakelike grain, formed from the peridotite of volcanic pipes and dikes (Schumann, pp. 322-3). Snakes are chthonic symbols, prominent in Minoan religion, while water is the alternative connotation of Poseidon as lord of underground waters and the sea. This suggests that the head of the Kouros had a special cultistic relationship with the below-ground, as among the Celts, also horse-breeders, where human heads were cast into wells and springs (Merrifield, pp. 46, 51, etc.), or placed in niches carved in sacred pillars (Harding, Frontis-piece). One well had a horse's skull in addition to a human skull (Burl, p. 226); another had stone models of human heads (Laing, p. 82). That the Celtic head cult did not apply only to enemies is shown by a Scots Gaelic folktale cited by Lloyd, of a father who decapitated his three murdered sons, whereupon one of the heads prophesied by a sacred megalith that his own son would avenge him. Apparently, decapitation had different ritual consequences in diverse contexts; rendering impotent the ghost of an enemy, but enhancing the potency of a relative, especially perhaps to speak from the spirit, like a shaman. Similarly in the Welsh Mabinogion a severed head speaks. The head cult is not restricted to the Celtic Iron Age, but examples are found in British Neolithic chambered tombs (Laing, pp. 82-85). In Kazakhstan (David Anthony, see Bowden 1995) a shaman had been decapitated and buried with a horse's head, relating to a myth in the RigVeda. Most likely the horse's body would have been eaten at a ritual funeral banquet, as among the Scythians, who also practised a head cult (Rolle, pp. 27, etc. and 82, 85-6). Irish Celts practised the horse cult to the extent that even up to the 13th century AD, accession to kingship was preceded by ritual slaughter of a white mare, whose

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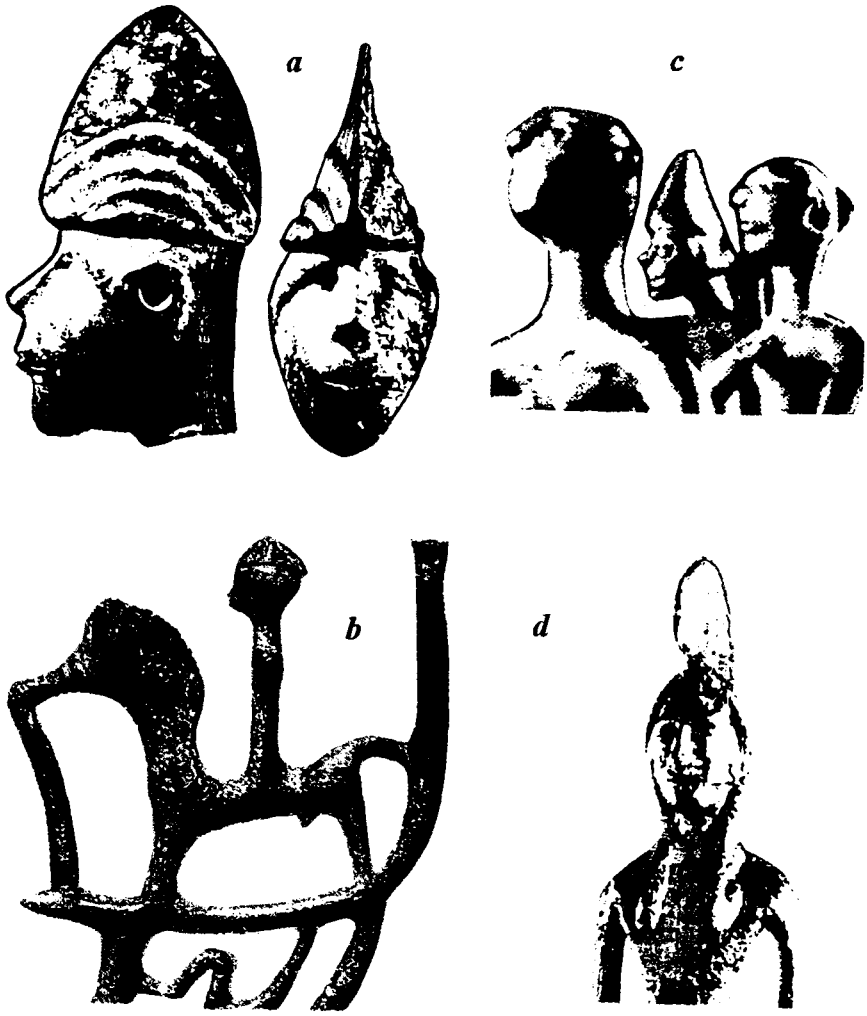

Fig. 2. *a, b.* Head with crested 'forage cap' helmet, Vetulonia, Etruria, and detail from a tripod. Etruria, Villanovan Archaic III, *c.* 675 BC; *c.* Detail from 7th century BC Hallstat bronze figurine group; *d.* Crest on long-haired Villanovan warrior.

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meat was made into a broth which the king then drank (Laing, p. 21, citing Giraldus Cambrensis, c. 1146-1223 AD, *Description of Ireland*). Such animistic rites are equally probable in the horse cult of the Aegean Bronze Age. I suggest that the head alone of the Kouros was carved from serpentinite because there was a precursor of the Celtic and Scythian head cult, with the skull perhaps first decorated with gold, like the skull drinking cups of the Scythians, then placed in a niche or cast into a well as an offering to Poseidon after a certain ritual period had elapsed following the sacrifice. Among the Scythians, this ritual period was forty days, and for other ancient peoples, thirty (Rolle, p. 27); the thirty-one words on each side of the Phaistos disc, though with one shown to have been omitted on Side B (Bowden 1993, pp. 330-1), all the verse metrics also being odd numbered (3-, 5-, 7- and 11-metrics), may symbolise this ritual period, an augmented luni-solar month (Bowden 1992, p. 40). A possible explanation for the 3-metric of Stanza A, where the *Hiquewos* logogram is prominent, is the ritual 3-step processional dance of the Salian priests in the Roman festival of *Equirria*, including a horse race and beating the ground to summon forth its fruitfulness, during March (Newman, pp. 67-68), the same month as *Plowistos* (see The sacrificial festival, below).

The Headcrest in Asia

Diffusion of the horse cult headcrest westwards to Crete and Etruria is summarised in Bowden (1995), but the heads in Fig. 1h and i, show the crested cap worn by Tibetan Buddhist monks on ceremonial occasions, and a representation from an engraved gold signet ring found on the hand of a young Scythian male warrior in the 5th century BC Issyk kurgan, 50km east of Alma-Ata, southeastern Kazakhstan (Rolle, p. 47 and Fig. 27, p. 51). Rolle makes the same misidentification as a "feathered headdress" as in the case of PD sign 2, though the tufts are clearly along the sagittal line on an otherwise shaven skull and thus represent a crest imitating a horse's mane, just like the Phaistos disc sign. The facial profile is not typically Scythian (see Rolle, Fig. 29, etc.), but corresponds closely to the description which she quotes from Herodotus (Histories IV, 23; Rolle, p. 57) of an ethnolinguistic group reported to have inhabited the foothills of a mountain range beyond the easternmost Asiatic Scythians. They

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were said to be "bald", with "flat noses" and "broad chins", to speak a non-Scythian language but to wear Scythian dress, presumably trousers and a long tunic suitable for horse riding in a frigid climate; possibly a Mongol horse-riding tribe somewhere at the eastern end of the XinJiang basin, about 1000km north of eastern Tibet where Mongolian Khamba horse pastoralists still live, and possibly the source of the Tibetan crested caps (Bowden 1992, pp. 62, 184, 219, etc.). Nomads of the Altai region still sacrificed horses up to the 1920s AD (Eric Maple, Horses, pp. 1352-1357; Man, Myth and Magic. *The Illustrated Encyclopaedia of Mythology, Religion and the Unknown*. New York: Marshall Cavendish, 1983).

The Scythians interbred with other peoples along the eastwards caravan route (Rolle, p. 56) and this is probably the reason for the signet ring so far to the west. Far from having "bald" or shaven heads, they valued long hair as a manly trait so much that they scalped their dead enemies (ibid, p. 82), as well as collecting their skulls. So it was not from the Scythians that the Mongol horsemen copied the head crest, and nor is it likely to have been the Tokharians. The horse-headed decapitated shaman chieftain burial found in Kazakhstan by David Anthony suggests that it may have been very early Indo-Iranians, who had spread from the sub-Urals c. 2000 BC.

The Origin of the Headcrest in Etruria

The problem is complicated by the diversity of ethnic types and also of headcrests, which in any case are infrequently represented among published archaeological artifacts. The sagittal crest on a shaven skull, of the same type as that of the Palaikastro Kouros and PD sign 2, seems unequivocally linked in Etruria to an Armenoid profile (Bowden 1994, Fig. 1e and possibly 1d) and this could quite well have derived from either the presumably West Anatolian PD sign 2, or the crest as seen in OPP Crete (op. cit., Fig. 1a), or from both if this horse cult was common to Anatolia and Crete. There may, after all, be some truth in the ancient legend that Trojans under Aeneas went to Italy c. 1200 BC; if so, this earliest contingent might have at least included, even if it did not completely comprise, Armenoid proto-Etruscans speaking a Luwian dialect with Caucasian linguistic residues (Bowden 1995).

But the helmet resembling a forage cap, found in the Villanovan

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Culture of 7th century BC Etruria (Fig. 2a,b; this and subsequent types are sourced in Bowden 1995) – which looks as if it was inspired by the horse's mane sagittal crest – can now be identified as derived from the Hallstat Culture of east-central Europe, as shown by a group of small bronze figurines around a cult wagon (detail enlarged in Fig. 2c; 7th century BC, Strettweg, Austria; Landesmuseum Joanneum, Graz). The small oval face with tip-tilted nose, always associated with this type of crested helmet, is one of the distinctive physiognomies seen in much later Etruscan mural art and tomb sculpture, so there is little doubt that an element of the Etruscan population did originate in the Hallstat Culture. But it is less obvious what language they spoke and therefore what was their origin. The Hallstat Culture is generally regarded as proto-Celtic, but this typically Etruscan physiognomy resembles the Slavic, and does occur among the ancient Celts; it possibly represents an ethnic group from north of the Carpathians which intermingled with Indo-Europeans from the steppe grasslands and copyied a form of the crest from them during the 2nd millennium BC.

Another form of borrowing is shown in Fig. 2d, apparently an artificial crest affixed to a full head of long hair, with a profile of the straight-nosed type that could well be Celtic, though it is from Etruria in the Villanovan period, probably Archaic III, c. 675 BC. This ethnic type probably also came from east-central Europe, but it is quite likely that the tied-on crest was copied from those already worn in Etruria by proto-Etruscans who had arrived some five hundred years earlier by sea from the Aegean.

The Sacrificial Festival

Palmer also provides a clue, enabling the Phaistos disc sacrifice and the supplication of the Poseidon Hippios Kouros to be located in the Spring, as previously suggested for the former (Bowden 1992, p. 22, etc.). *Plowistos*, the month when sailing resumed after the winter off-season, occurs in the Linear B texts (Palmer, p. 136) and this accounts for the otherwise unexplained presence of PD sign 25, 'ship', in the Phaistos disc text. It resembles the cult boat with horse's head prow referred to above (Fig. 1f), reinforcing the likelihood that it has a cultistic function in the text, symbolising Poseidon Sea Horse in the month of *Plowistos*, the season of the *Dipsioi*, the 'thirsty dead'

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(Palmer, pp. 136-8), the sacrifice and sacred marriage to the Mother Goddess (PD Section BI), followed by wine-drinking and dancing, as in PD Stanza B, where PD sign 36 has recently been redefined as **woine*, 'vine', rather than *elaiwai*, 'olives', on the basis of its resemblance to Luwian Hieroglyph Laroche 160, wi (Best and Woudhuizen), probably from Luw. *wiana*, 'wine'. This gives PD Words B18, 21, 26 the initial digamma, as **th' wethenoi* (dat.), 'to the Tradition Goddess', which it would probably have had in the early Mycenaean era. But of their twenty PD signs claimed to be related to Luwian Hieroglyphs, only six, not fourteen as previously thought (Bowden 1994, p. 343) are convincing when compared with Laroche, namely PD signs 14, 16, 29, 30, 32, 36; and only with PD sign 36 does the Luwian phoneme not clash with the Greek one proven by Linear B affinity or p-alliteration; evidently the acronyms were changed from Luwian to Greek, for a writing system intended for the latter language. Luwian as the language of the Phaistos disc is conclusively ruled out by the requirement of p-alliteration proven by several reliable Linear B affinities, which the Greek acrophones fit, but the Luwian do not (Bowden 1994, p. 343).

The identification of PD signs 2 + 12 as i+q*+*s, *Hique-wos*, raises the question of the identity of PD sign 12 as *aspis*, 'small round shield', because the pictogram resembles Lin. A91/ B78, qe, probably also a round shield and therefore presumably an archaic labiovelar form **qelta* of Gr. *pelta*, 'round shield', and used in Linear B as the Greek copulative suffix. There is no apparent way that PD sign 12 could have that function on the Phaistos disc without undermining the proven morphological relationship to Greek. While the Phaistos disc scribes used case markers, those who developed Linear B from it adopted spelled-out case suffixes and so no longer needed aspis for the Greek genitive in -s; it was renamed **qelta* and served as the copulative.

PD sign 45 resembles a Cretan Hieroglyph and Lin. A58/B76, ra(2), which occurs as the feminine suffix *-ria*. As the Hieroglyph is clearly a river, the Linear B sign must derive from Rhea (Gr. *rheo*, 'flow'), daughter of the sky god Uranos (cogn. I.-E. **wen*, 'water') and the Earth Mother, Gaia. On the Phaistos disc, PD sign 45 was identified with the Anatolian river Maeander, Gr. *Maiandros*, suggested as derived from Maia + andros (gen.), 'Good Mother of

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man', showing the same 'reverse morphology' as *posi+da(on)*, Poseidon. The acrophone *ma* gives a reading as *mater*, 'mother', for the sign-group 45+7, which occurs repeatedly: the river would have been sacred to the Mother Goddess and used for lustration in the cult. The same acrophone could have been based on Maia, 'Good Mother', as the cult name of a river in western or northwestern Anatolia, not necessarily the Maeander. But apparently in Crete the acronym was changed to Rhea, for whom a Hellenic temple existed on the site of the Phaistos palace (Palmer, p. 130) and a cult in Mycenaean times (Wunderlich, p. 252).

PD sign 42, identified as *mene*, 'Moon', resembles a Cretan Hieroglyph of the crescent moon and Lin. A69/B54, ai(2) (?), presumably for Gr. *aiglazo*, 'gleam like the Sun or Moon'.The possibility that this and other Cretan Hieroglyph and Linear A acrophones may have been based on Greek acronyms has interesting implications for the early history of Greeks in the Aegean. If the PD pictogram were to be changed to ai, Section BII would have to be recast with Word B9, *paian*, 'paean of praise', as a substantive, instead of the present verb *poimaine* (imp.), 'protect (like a herdsman)'. Word B10 also needs its morphology corrected and there might then not be any active verb in Section BII. But regardless of the syntax and the precise semantics, the cultistic symbolism evident throughout the text would still suggest at this point that parts of the sacrificial ceremony and *hieros gamos* celebrations were performed by moonlight.

Finally, the earlier reference to Neolithic precursors of the British Celtic head cult raises the question of the burial custom of the Phaistos disc culture, originally assumed to be total disposal of the corpse by carrion-bird excarnation, as in Tibet (Bowden 1992, p. 77, etc.). PD sign 21 was then interpreted as a bilateral age-grade warrior dormitory (Bowden 1992, pp. 68, 179-181, Fig. 45) and as Gr. *woikos*, 'house', from its resemblance to Lin. B54, *wa*, though this is obviously derived from Lin. A75 and a Cretan Hieroglyph showing the elevation of a hut on stilts, like PD sign 24, which in turn cannot be woikos because it is one of the p-alliterative signs and must therefore be Luw. *parna*, 'house, temple', either the 'abandoned house of the dead' (Bowden 1992, p. 34) and/or a charnel house like those inferred in British megalithic circles (Burl, p. 80) for the excarnation implied

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by PD sign 31. But no evidence has been found for such bilateral dormitories, though they may well have existed in recent precivilised societies, while on the other hand PD sign 21 does show a certain resemblance to chambered tombs in Etruria (Strong, p. 72, Tumulus II at Caere, late 6th century BC, the lower-right tomb) and at Quanterness, Orkney (Hedges, p. 19, Fig. 3), the latter of which showed evidence of excarnation by eagles. If post-excarnation burial in chambered tombs was indeed practised in the Phaistos disc culture, whether in western Anatolia or Crete, it may have been acquired during the proposed Etrusco-Luwian diffusion (Bowden 1995) from northeast to west of the Caucasus, since such tombs built from orthostats occur at the western end of the Caucasus and in Abkhazia (Burney and Lang, p. 83): their two chambers may be the precursor of the bilateral form of PD sign 21, reflecting perhaps the conjoint nature of the hypothesised Etrusco-Luwian culture and later the Achaean/Etrusco-Luwian culture and its ruling dynasty (Bowden 1992, Ch. 8). On this assumption, PD sign 21 could still denote *woikos, wo*, as 'house of the dead'. Some of the tepes (mounds) scattered around Lydia might be found to cover chamber tombs of this Caucasian type if they are a millennium earlier than Sardis. The relationship of this postulated tomb type with the circular-and-rectilinear tombs of Crete (Bowden 1995) needs to be investigated.

Conclusion

These apparent changes of acronym show how unsatisfactory it is for Linear A and B signs to be identified merely phonetically, without regard to the objects which they originally represented, the language in which these objects were named, and the possibility that some of these names changed over time and space during the evolution of the two writing systems. Some philologists seem to believe that scribes invented writing signs, and labelled them phonetically, entirely arbitrarily. If phonemes do not always correspond with the name of an identifiable object concealed beneath later stylisation, it can only be because the language for which the writing system was used changed over time or from one cultural milieu to another. The Phaistos disc's crude, deficient and cultistically symbolic writing system, for example, seems to have been created in

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western Anatolia by, or perhaps for, Greek newcomers in a long-established Etrusco-Luwian culture, who had seen hieroglyphs used in Crete and Anatolia, but it was then developed, back in Crete, into Linear B by systematic stylisation and completion of the coverage of Greek phonemes. If the disc is understood as an object of sacrificial ritual, which is implied by its spiral form, bearing a prototype writing system solely for expressing the text on this one object, and its diverse cultistic symbolisms, it becomes clear why half of its pictograms show no resemblance to any other writing signs: they were invented only for this specific text and were never adopted into Linear B; many of them were homophones, for cult-symbolic purposes, of other signs and were therefore redundant in a systematically developed syllabary, in an evolved society where religion had become bureaucratised from the ecstatic cult of the earlier provincial culture. The Palaikastro Kouros as Poseidon Hippios with flattened sagittal crest is a direct descendant of the *Hiquewos* of the Phaistos discs sacrifice to Cybele Axe-Goddess and the Mother Goddess, and may well also have been associated with human sacrifice and a head cult as an offering to the Earth Mother and her spouse, the Lord of Earth, Poseidon Earthshaker, through the mediacy of the Horse Child (PD Word B3 in Section BI), Poseidon Hippios.

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Ideology and Censorship in Behavior Genetics

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Presented below is the entire text of my presidential address presented to the Behavior Genetics Association (BGA) on the occasion of its 25th annual meeting at Richmond, VA on the second of June, 1995. Since the journal *Behavior Genetics* is sponsored by the BGA, some explanation is required as to why this presidential address is not published in the Association's own journal.

The primary topic of the address was ideologically-based dogma and taboo hampering the pursuit of knowledge in the science of behavior genetics. The response to the address has been such a parody of political correctness that it might appear to be an instance of collusion between the perpetrator and the detractors for the purpose of exposing an absurdity of our times. However sadly, there is no collusion. Both the author and the detractors appear to be sincere.

The address was presented at an evening banquet. The very next morning at a meeting of the BGA Executive Committee the author was shunned except for a brief scolding, and was the recipient of demeaning ad hominem asides. The Executive Committee busied itself with how to distance the BGA from the offensive talk. The editor of *Behavior Genetics* refused to publish the paper (contrary to understood policy) and the Executive Committee voted (with one abstention – mine) to issue an official statement of denouncement. Then shortly after the meeting there began a call for the author to resign from the BGA. As stated in a public mention of the affair (*Science*, 1995), officers of the BGA, and a few others, began to post condemnatory "open letters" on the BGA's electronic bulletin board.

The issuers of these calls for resignation seem to have lost track, in the finest Lysenkoist tradition, of the many distinctions between scientific organizations and political/religious organizations. Scientific organizations are composed of scientists with some common interests,

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wherein science consists of alternative hypotheses, the truth value of which is judged by their congruence with observable data. Typical as a scientific organization, the BGA bylaws state purposes which include the promotion of scientific study, assistance in training of research workers, and dissemination of knowledge. Nowhere in the BGA bylaws is there a creed or a listing of necessary beliefs.

On the other hand, political/religious organizations usually have an official creed, or party platform, to which members swear fealty. Those heretics that violate the faith are typically shunned, expelled, or forced to resign. Science has no heretics, and honest science does not thrive in an atmosphere of inquisitional control (Whitney, 1995). A century ago Andrew White (1896/1965) wrote an excellent historical account of the warfare between science and ideology. Although the battlefields shift, the war continues.

It would be highly misleading to leave the impression that the author is alone, adrift in a sea of condemnation. On the contrary, private letters of support and commendation greatly outnumber the public critics. In view of the attempt at censorship, I greatly appreciate the editors of *The Mankind Quarterly* providing an archival repository for the address:

TWENTY-FIVE YEARS OF BEHAVIOR GENETICS

Today there are more and better data concerning genetic influences on behavioral and neuroscience variables than ever before in history. We have tremendously benefited from the revolution in molecular genetic techniques – the new genetics. In 25 years behavior genetics has come from being a small field on the fringe of the social sciences to being recognized as central to an understanding of the human condition (Wiesel, 1994). Just a few weeks ago *Science* noted that the new director of NIMH should be someone who appreciated the role of genetics in mental health (Marshall, 1995). This is an amazing shift from 25 years ago when behavioristic environmental determinism still reigned supreme. We are obviously well into a paradigm shift of major dimensions, perhaps a true Kuhnian revolution in Science and Society (Barker, 1985; 1992; Kuhn, 1970). In the future it might be referred to as the Galtonian Revolution, on a par with the Copernican. The shift is but one illustration of the long-term self-correcting nature of science: Objective investigation of

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the real world, conducted with integrity and interpreted without intentional ideological bias, can eventually lead to real advance.

As has sometimes been the case for these after dinner talks, I want to take just a few minutes to share with you some personal reminiscences and some personal views. Twenty-five years ago I got my first full-time faculty position. This was after student days at Minnesota, a bit of a time-out for military service, and a post-doctoral stint in Colorado. At Colorado the Institute for Behavioral Genetics was a wonderful setting. Gerry McClearn and John DeFries, along with Jim Wilson, were running the place. There were a bunch of stimulating graduate students around: I recall Tom Klein studying the taste of mice and Boris Tabakoff messing with alcohol. Doug Wahlsten and I were side-by-side post-docs, Joe Hegmann had just left and Carol Lynch was just arriving. Wonderful friends and colleagues, all of them. The best of days in a stimulating environment.

Well then, I got hired to represent behavior genetics in the neuroscience program at Florida State University. A good program but vastly different in orientation. Not a lot of geneticists. I was there only a brief time when one of the old-timers who ran the place came by for a friendly chat. As polite southerners do, he began with a lengthy discussion of weather, trees, traffic, chiggers, and children. And then, finally, by-the-way, he said "Glayde, you know we hired you because we want genetics in our psychology program, but, as a Professor at a southern university, we hope you will have the good sense to keep away from that human business. Because of your location you would have no credibility, and none of us need the flak"!

Well. That in fact was consistent with my plans, I was busy setting up a mouse laboratory at the time and sure-enough had enough good sense to do passably well with mouse research. After all, I've still got the job and I've been invited here tonight.

To understand my mentor's concern, we need to view it in historical context. 1970 was an interesting time. Tallahassee, being a state capital with two state universities, had already had its share of demonstrations, riots, burning and looting. It was in 1970 that Black Panther supporters got around to killing jurors and a judge; 1970 that a mathematics building was bombed on the campus at Wisconsin, also with loss-of-life (Collier & Horowitz, 1995).

It was also in 1970 that our colleague Arthur Jensen was taking

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a lot of flak (Pearson, 1991). As everyone in behavior genetics knows, Jensen published an interesting review paper in 1969 (Jensen, 1969). Interesting but hardly ground breaking. As a student at Minnesota, I had had the course in differential psychology. With interesting textbooks (Anastasi, 1958; Jenkins & Paterson, 1961) and team taught by such professors as Lykken and Meehl. We had considered fifty years worth of data, and various interpretative theories. Jensen in 1969 had a few new data, by-and-large consistent with all that had gone before. No big deal scientifically, at least not to any student of behavior genetics from Minnesota. But obviously a great big deal in some circles.

Over the intervening twenty-five years it has become obvious that Jensen's sins were, and continue to be, two-fold. First, he did not stay within the confines of a reigning dogma, and second, he violated a current taboo.

The dogma of course is that of environmental determinism for all important human traits. This dogma has relaxed in recent years, at least for individual differences, and at least within science. But the dogma has not relaxed for group differences and has not relaxed within politics as differentiated from science. The attacks on Jensen, and by extension on all human behavior genetics, are clearly political, ideological, philosophical.

The Marxist-Lysenkoist denial of genetics, the emphasis on environmental determinism for all things human, is at the root of it (Davis, 1986; Medvedev, 1971; Pearson, 1991; Weiss, 1991). Economic oppression is at the root of all group differences and don't you dare say anything else. The Marxist invasion of left-liberal political sentiment has been so extensive that many of us think that way without realizing it.

It has been suggested that I should talk about "Marxitis" that is, the Marxist infection of ideas. Many of the scholars that suffer from Marxitis do not realize that they are infected. The symptoms of this disease include an intellectual bias, an insistence on environmental determinism as the acceptable cause of group differences. In severe cases, it includes an unbending intellectual absolutism akin to medieval scholasticism. It is lethal to honest science.

A couple of quotes from heretics that have left the movement: "the utopianism of the Left is a secular religion .... However sordid

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Leftist practice may be, defending Leftist ideals is, for the true believer tantamount to defending the ideals of humanity itself. To protect the faith is the highest calling of the radical creed. The more the evidence weighs against the belief, the more noble the act of believing becomes" (Collier & Horowitz, 1995, p. 246).

There is a "readiness to reshape reality to make the world correspond to an idea" (Collier & Horowitz, 1995, P. 37). There is a "Willingness to tinker with the facts to serve a greater truth" (Collier & Horowitz, 1995, p. 37). And so it has obviously been with many of the critics of behavior genetics. Over the last twenty-five years, as the scientific data accumulate, as the paradigm shifts, the stridency of the critics intensifies. Driven by ideology and not constrained by the truth, when all else fails they engage in misrepresentation and character assassination. They accuse their targets of committing the very propagandistic excesses that they themselves are doing (Avery, *et. al.*, 1994; Beardsley, 1995; Brimelow, 1994; Gould, 1994; Kamin, 1995; Lane, 1994; Miller, 1994; Murray, 1994; Weyher, Lynn, Pearson, & Vining, 1995).

Some one among them coined the term "Jensenism". Near as I can tell "Jensenism" consists of scientific integrity, outstanding technical competence, and objective honesty.

Well, Jensen's first sin was to venture outside the Left-Liberal Marxist dogma of environmental determinism. His second sin was even less forgivable, he violated a Taboo: He mentioned race outside the environmental envelope. The Behavior Genetics Association has been in existence for 25 years. The end of the Second World War was 50 years ago. Peter Brimelow (1995) has suggested that since the second world war we have been suffering what he calls "Adolf Hitler's posthumous revenge on America" (Brimelow, 1995, p. 1). The posthumous revenge is that the intellectual elite of the western world, both political and scientific, emerged from the war "passionately concerned to cleanse itself from all taints of racism or xenophobia" (Brimelow, 1995, p. xv). The aversion to racism has gone so far that the scientific concept of race itself is frequently attacked. The results are often ludicrous. For example, on three adjacent pages of a recent issue of *Science* we are led to believe that races do not exist, but that it is important to assess the genetic diversity of remaining native populations, and a black scientist at a black university should be

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funded to investigate the black genome as a route to appropriate treatment of diseases of blacks! (Kahn, 1994). The many and important distinctions between objective investigation of group characteristics, and prejudicial pejorative values are lost in a political atmosphere where objective reality is sacrificed to political creed.

Brimelow suggests that the term "racist" is now so debased that its new definition is "*anyone who is winning an argument with a liberal*". (Brimelow, 1995 p. 10, italics in original). He suggests that we feel uneasy because we have been trained – like Pavlov's dog – to recoil from any explicit discussion of race.

Let's test Brimelow's theory of emotional conditioning with just a couple of illustrations of data. Here and now is the setting for our experimental test. Here we are scientists, sophisticated with regard to behavior genetics. We tell our students that we are the scientists concerned with the causes of individual and group differences (Fuller & Thompson, 1978; Rowe, 1994). Any time you observe a phenotypic difference between definable groups, it is a reasonable scientific hypothesis that the difference might be caused by environmental difference between the groups, or the difference might be caused by genetic differences between the groups, or by some combination of genetic and environmental differences. Elementary.

Now to look at the data relating to the Brimelow test, we include five figures.

The first figure has data from a UN demographic yearbook (United Nations, 1994). The variable here is murder rate per 100,000 of population, for a few countries. This is a typical representative figure: Among so-called advanced nations, or industrialized nations, the United States suffers a high murder rate. The environmental determinists have many theories, some complex and all critical to aspects of American society. Often we are asked, for instance, "why are Scandinavians in the U.S. so much more murderous than are Scandinavians in Scandinavia?" The answer is that they are not. The premise of the question is false.

The second figure has the same "industrialized" European, largely Caucasian, countries along with an estimate of the murder rate among whites in the U.S. Surely nothing to be proud of, the murder rate among whites is pretty consistent across countries, the rate among U.S. Caucasians is identical to England, and somewhat lower

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Figure 1. Murder rates per 100,000 of population for a few "industrialized" countries. Data are from the United Nations Demographic Yearbook, forty-fourth issue.

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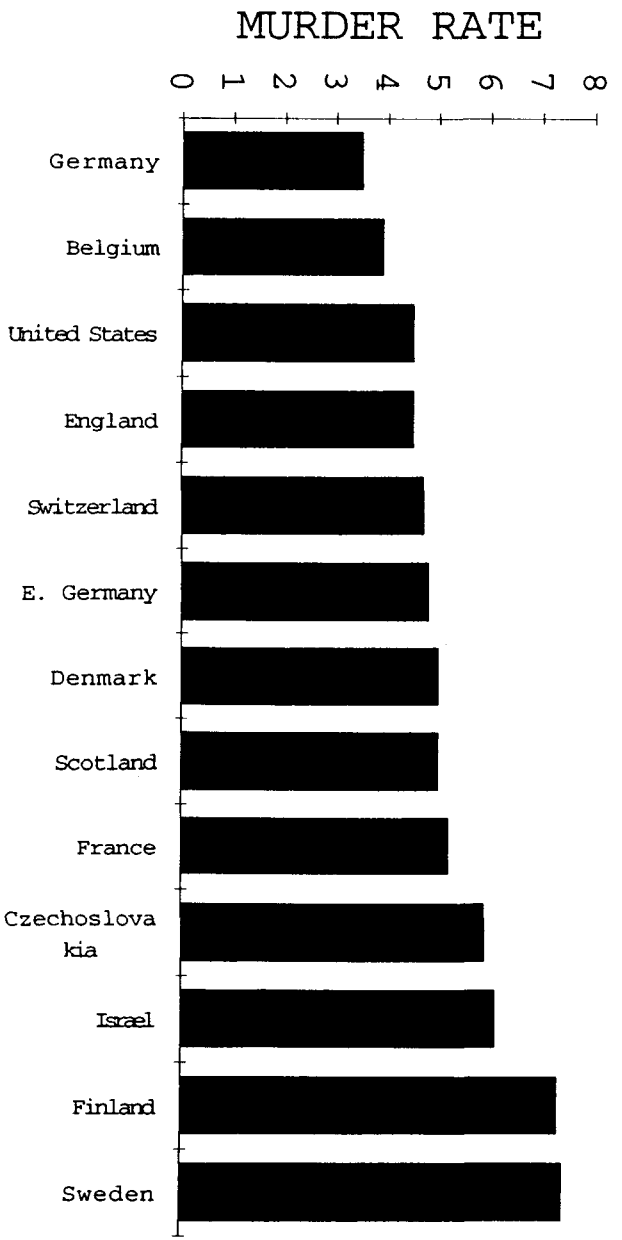

Figure 2. Murder rates per 100,000 of population for a sample of countries. The estimate of U.S. white rate is the average over 22 years from the U.S. Uniform Crime Reporting Program (1988). The values for other countries are from the U.N. Demographic Yearbook, forty-fourth issue.

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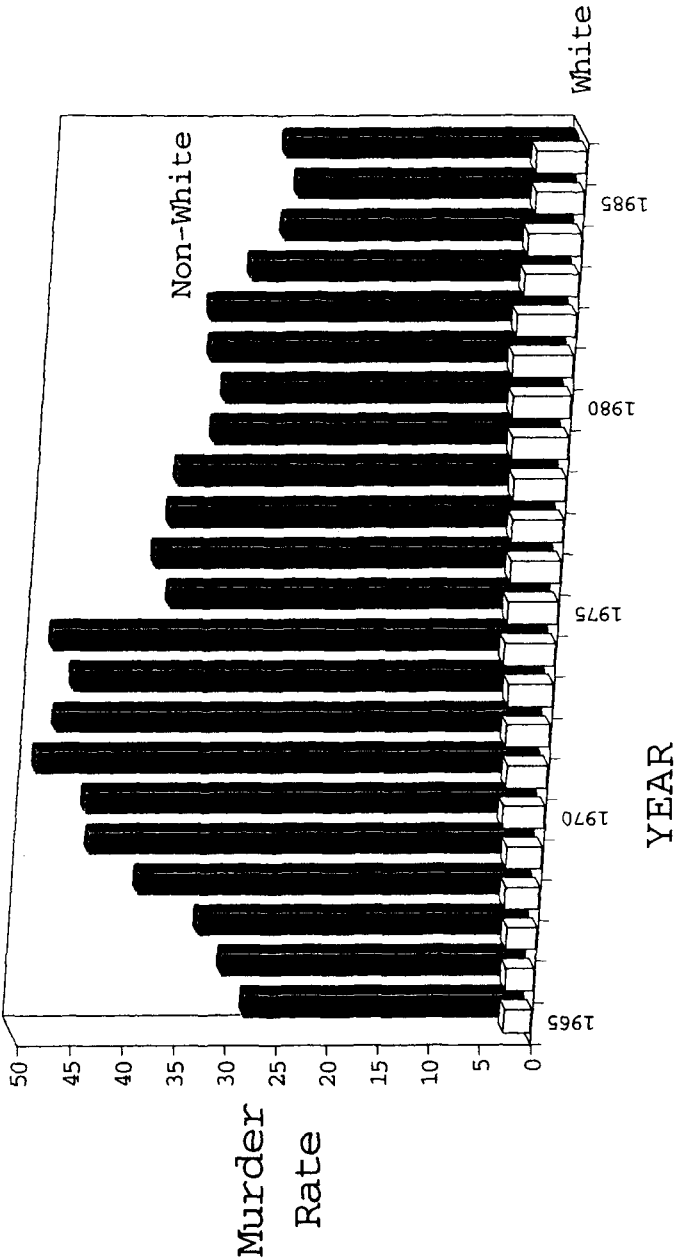

Figure 3. Murder rates per 100,000 of population for the United States, by race, for the 22 years of 1965 to 1986. Data are from the U.S. Department of Justice, Uniform Crime Reporting Program.

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than the two Scandinavian countries. The United States is of coursea multicultural, racially diverse country. This same point has been made previously, with data from different sources (Taylor, 1994).

The third figure has the murder rate for the United States across 22 years, by race. Obviously quite consistent, approximately a 9-fold difference averaged across years (Uniform Crime Reporting Program, 1988).

Like it or not, it is a reasonable scientific hypothesis that some, perhaps much, of the race difference in murder rate is caused by genetic differences in contributory variables such as low intelligence, lack of empathy, aggressive acting out, and impulsive lack of foresight.

The United Nations has a lot of indexes; another one is the HDI (that is, Human Development Index). The HDI is meant to index a bunch of desirable characteristics (such as longevity, knowledge, real income, etc.). Overall, the U.S. ranks fifth among the nations in the HDI. To get fifth on the international list, you combine U.S. whites, who rank first, with US blacks who rank 3lst, a level similar to some other black countries (Eisenberg, 1995), and this after more than a generation of racially preferential social policies. If you equate for IQ, U.S. blacks are actually doing at least as well as U.S. whites (Herrnstein & Murray, 1994).

Back to murder rates. Environmental determinists seem generally befuddled by murder, and most of their social policy suggestions, when implemented, seem to make matters worse rather than better. Of course environments do matter, and environmentalistically based policies do have an impact. In 1994, the murder rate in New Orleans, LA, reached 86.5, while in Richmond, VA, the murder rate was 77.9, for second-worst large city in the United States (Perlstein, 1995). Obviously, the environmental determinists are not benign; they do not occupy a moral high ground; their policy recommendations do have consequences.

We can do a pretty good job of predicting differential murder rates, simply by considering racial composition of the population. For example, in the fourth figure we have aggregate data across the 50 states of the United States. The simple correlation between murder rate and percent of the population that is black, is $r=+0.77$. For Figures 4 and 5, the homicide data are from the U.S. Department of

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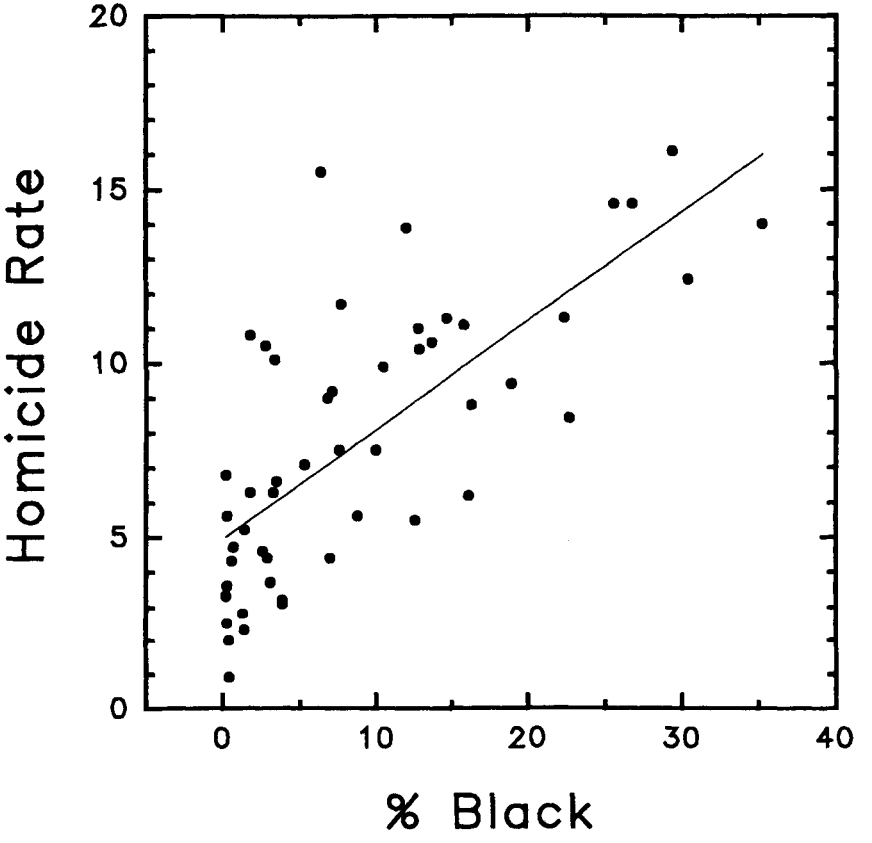

Figure 4. Homicide rate per 100,000 of population, plotted against percent of the population that is black, for the 50 states of the United States. The homicide data are from the U.S. Department of Justice (1981), while the population percentages are from the 1980 census. The correlation is r=+0.77.

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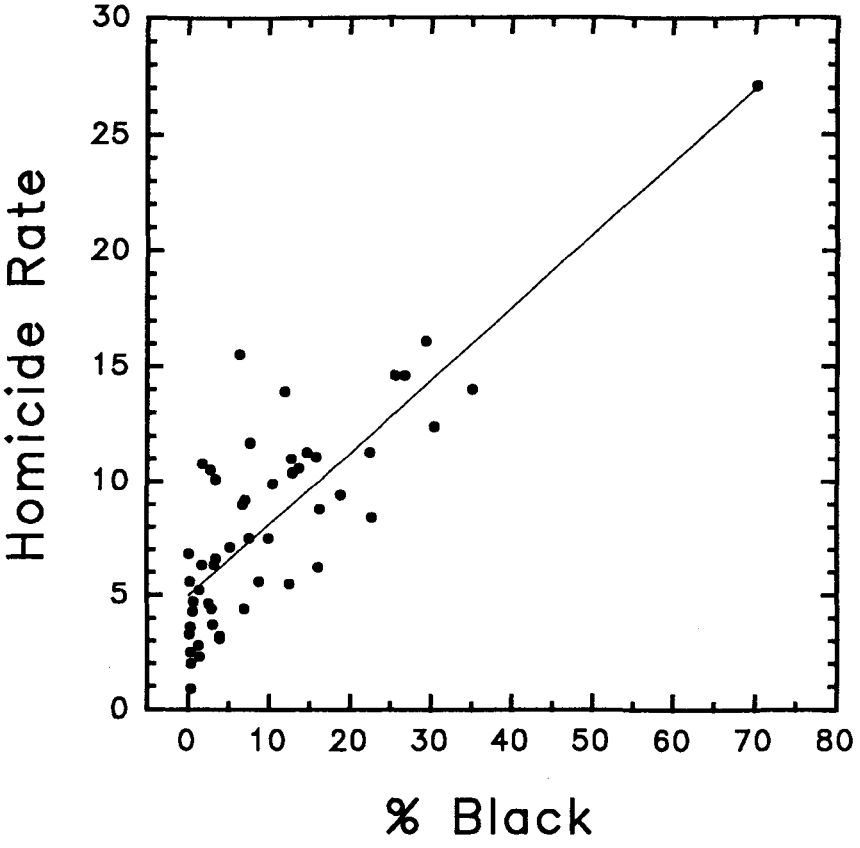

Figure 5. Homicide rate per 100,000 of population, plotted against percent of the population that is black, for the 50 states of the United States, as in Figure 4, with the addition of data for Washington, D.C. in upper right of the figure.

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Justice (1981), while the population percentages are from the 1980 census (Race, 1981). I know of no environmental variable that accounts for more of the variation. Rather than the 50 states, we can look at all of the 170 cities in the United States that had a 1980 population of at least 100,000. With 170 data points, it would make a messy scatter-plot; the overall correlation between murder rate and percent of the population which is black is r=+0.69 (Kleck & Patterson, 1993; Kleck, 1995).

Simply for illustrative purposes, the fifth figure is the rate-by-state as in figure 4, but with the values for Washington, DC included. As you can see, the very high murder rate for Washington, DC is simply what one would predict, given knowledge of its population composition.

We could go on-and-on, there are books-full of variables (Baker, 1981; Rushton, 1995). But this is enough to conclude the Brimelow Test.

Do you have an emotional reaction? I know I do: Uncomfortable to even consider; Anxious; Repulsed; Upsetting. I conclude that I have been quite thoroughly conditioned. The Taboo against considering race runs deep. But some of our social problems continue to get worse.

I would like to conclude on an uplifting and happy note. But what to say? Perhaps the optimistic prediction that over the next 25 years, as we get further into the second century of the Darwinian revolution, we in behavior genetics will do for group differences what we already have accomplished with individual differences.

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The Concept of Heredity in Western Thought: Part Two
The Myth of Biological Egalitarianism

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Social Engineering and the Social Sciences

Anthropology and sociology were not always committed to egalitarianism and many of the original pioneers tended to favor the concept of eugenics in so far as breeding from highly regarded members of the community was concerned. Both society at large and members of academe at that time still recognized the vital importance of heredity, and as we earlier noted, many of the great names of sociology, anthropology and psychology were outspoken in their emphasis on the role of heredity, working in conjunction with environment and culture, as a prime factor in shaping human behavior. Amongst these "hereditarian" social scientists we must include such names as Aleš Hrdlička, W. G. Sumner, Ernest A. Hooton, William McDougall, C. H. Cooley, F. H. Giddings, R. M. McIver, Pitirim Sorokin, E. S. Bogardus, and E. A. Ross. Even Lester Ward condemned socialism as creating an artificial equality, recommending instead the concept of a "sociocracy" (1899) which would benefit each according to his or her merit, but would provide equal *opportunity* to all. Ward supported the concept of eugenics, and recognizing the need for "race elevation" and "continuing the race",[1] he stressed the importance of women as progenitors of the race. Similarly, Thorstein Veblen (1922) warned against the inherent threat of "race suicide" and held that "providence is a virtue only so far as its aim is provision for posterity."[2]

The indisputable fact is that most pioneer social scientists were by no means egalitarians, and were quite open-minded so far as the possibility of incorporating biological knowledge into their altruistic plans to improve the human lot was concerned. The attempt by

[1] Lester F. Ward, Outlines of Sociology, 1899, New York: Macmillan, pp. 147-149.
[2] Thorstein Veblen, *The Instinct of Workmanship,* 1922 NY: B.W. Huebsch, p. 26.

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egalitarians ensconced in academe to deny the relevance of biology to the human condition is of relatively recent origin, and has its roots in the activities of radical political ideologues who have consciously infiltrated the academic world in order that they can advance the egalitarian thesis from respected positions of influence and authority.

On the other hand, the study of human behavior was from its inception strongly linked to the natural human urge to use knowledge to improve the human condition. Indeed, sociology is customarily traced back to Comte Henri de Saint-Simon (1760–1825) – one of those extraordinary French aristocrats who acknowledged a degree of corruption in the *ancien régime* and genuinely desired to create a "brave new world" - though one that differed substantially from the teachings of Voltaire and Rousseau. Saint-Simon was an idealist who enrolled in the French army at the age of seventeen, fought with the French expeditionary force sent to help fight the British in the American Revolution, and was present at the surrender of Cornwallis at Yorktown. He believed that a scientific, positivist approach to the study of society could eradicate many of the evils that beset mankind; but not being an egalitarian, he did not support the ensuing French Revolution which had a far different character from that of the American Revolution.

Imprisoned, because of his aristocratic background, during Robespierre's reign of terror, Saint-Simon was fortunate in surviving this bloody period and began to devote himself to the question of social and political reform. His ideal was a hierarchical society organized around an efficient system of industrial and agricultural productivity such as that which had made it possible for Britain to stand up against the power of Napoleon. His writings caught the eye of Napoleon, who attempted to impose some of them on the new United Europe he sought to create. Saint-Simon hired a young secretary, Auguste Comte (1798–1857), who admired his employer's ideas so much that he decided to expropriate them as his own. Consequently, it was Auguste Comte, writing after Saint-Simon's death, who is more commonly regarded as the founder of sociology.

Like his employer, Auguste Comte conceived of sociology as a science aimed at developing a system of efficient social control which would nevertheless be in harmony with man's biologically determined nature (1830-42). His ideal was also an hierarchical system, with

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captains of industry holding the controlling positions; it was in no way egalitarian and it rejected the idea of biological egalitarianism. However, egalitarianism steadily gained strength as a result of the various revolutionary passions that swept Europe in the nineteenth century, and while some socialists identified with the eugenic concept, others moved in the direction of egalitarianism, accepting Saint-Simon and Comte's advocacy of social engineering while rejecting the hierarchical concept of society implicit in more traditional philosophy. Notable amongst these was Franz Boas, who migrated to the United States from Germany to become the head of the first American Ph.D.-granting university department. Equipped with all the trappings of extreme environmentalism and egalitarianism, Boasian anthropology eventually became the bulwark of those in American academe who were committed to the myth of biological egalitarianism.

Franz Boas

Franz Boas (1858–1942) was born in Minden, Germany, and grew up in a strongly radicalized environment. Both his parents were radical socialists who were active in the 1870-71 revolutionary movement that swept Europe. Abraham Jacobi, his uncle by marriage, had actually been imprisoned after being found guilty of armed violence in Cologne during the revolution of 1848, after which he had emigrated to America, where he soon became influential in the early rise of radical socialism. Boas's family background was thus intimately interconnected with the radical socialist revolutionary movement, and also provided him with ready contacts in the United States.

Although lacking any formal training in anthropology, Boas had studied a certain amount of cultural geography in addition to his main doctoral subject, which was physics. What gave him an entrée to anthropology was a report he wrote on the Eskimos of Baffin Land in 1883 for *Der Berliner Tageblatt,* a liberal newspaper. After serving as a docent in geography at the University of Berlin, he migrated to the United States in 1886 to take up a position at Clark University. It was here that the first U.S. doctoral degree specifically designated as being in the area of anthropology was awarded under Boas's supervision. Boas subsequently became the head of a department of

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anthropology established at Columbia University, where he was able to train and award doctoral degrees to numerous students. Equipped with the earliest American doctorates specifically designated as being in the field of anthropology, his students by default became the leaders and prime builders of academic anthropology in the United States, rapidly establishing themselves as the arbiters of a controlling network which heavily influenced the future of anthropological research, publishing and teaching in American universities.

Interestingly, as late as 1911, in his book *The Mind of Primitive Man,* Boas had admitted that:

> [d]ifferences of structure must be accompanied by differences of function, physiological as well as psychological; and, as we found clear evidence of differences of structure between races, so we must anticipate that differences in mental characteristics will be found.

However, Boas was shortly to reverse this position when he realized that the recognition of genetic forces conflicted with the goals of his egalitarian and internationalist ideology, which sought to demolish the unity and coherence of national units. Instead he began a massive campaign to undermine national and ethnic consciousness and "combat racism" in whatever form it might find expression. In particular, his *Anthropology and Modern Life* (1928) was devoted to downplaying the concept of heredity and undermining the eugenic ideal. The egalitarian ideology steadily gained ground as Boas's disciples and *their* pupils gained increasing influence throughout American academe. The spread of Boasian doctrines was further facilitated by the position of world dominance then enjoyed by the Western nations. Spurred by an ethical desire to shoulder "the white man's burden" in a shrinking world, many academics came to believe that mankind should now abandon the Darwinian struggle and treat the formerly competing subspecies of mankind as members of a single, international, gene pool. This was a reversal of the evolutionary process which has for all time been firmly rooted in procreative competition, and was an ethical concept not shared by the non-Western nations, who adhered to more functional, self-

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promoting, competitive patterns of behavior.[3]

Thus, despite mounting evidence that genetic factors were of profound importance in determining human physical and mental behavior, the desire that biological egalitarianism *should* be true gained strength as human altruism was redirected away from the immediate group toward even the most disparate members of diverse breeding populations. The evolutionary trend toward greater speciation, already threatened by increasing population and migratory pressures, was now further vitiated by cultural factors rooted in an ideology which favored overall sapiens homogenization. The new radicals in U.S. social science found it convenient to downplay heritability; and Boas's earlier acknowledgment of human biological disparities was edited out of the 1938 edition of *The Mind of Primitive Man.*

Those to whom Boas chose to award doctoral degrees in anthropology generally shared his ideologies and became prime disciples of egalitarian universalism. As the only holders of designated doctorates in anthropology, they were natural candidates to head up newly-formed departments of anthropology in other universities – where they, in turn, could train and award doctorates to a new generation of Boasian anthropologists. One readily perceives how much the egalitarian bias in anthropology owes to this one immigrant of solid egalitarian-revolutionary credentials.

In his biographical work *Franz Boas* (1953, p. 65), Melville Herskovits, himself a student of Boas, publicly acknowledged that Boas's "political sympathies leaned towards a variety of socialism common among Nineteenth Century liberals." A cynic might add that the nineteenth century liberals with whom members of Boas's family were connected included some of the bomb-throwing variety! The records of the United States House of Representatives (1944, p. 9) actually attribute Boas with no less than forty-six communist-front connections.

Herskovits went on to confirm that:

[3] For more on this theme see *A New Theory of Human Evolution* by Sir Arthur Keith, 1940. London: Watts & Co., and other writings by the same author.

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> [t]he Four Decades of the tenure of [Boas's] professorship at Columbia gave a continuity to his teaching that permitted him to develop students who eventually made up the greater part of the significant professional core of American anthropologists, and who came to man and direct most of the major departments of anthropology in the United States. In their turn, they trained the students who . . . have continued the tradition in which their teachers were trained. . . .

Despite such an open admission by his pupil, friend and biographer, few today fully appreciate the extent of Boas's influence on the subsequent history of anthropology in America. Yet it is readily apparent when we look at the careers of just a few of Boas's pupils, all of whom sought to revolutionize Western thinking about social relations and to minimize the role of heredity in the shaping of human abilities:

MARGARET MEAD, often called "the mother of American anthropology," became the author of many influential but distorted anthropological texts. Mead earned her M.A. and Ph.D. from Columbia in 1929 under Boas, and obtained an influential position as associate curator of the American Museum of Natural History. Her *Coming of Age in Samoa* (1928) was a particularly blatant, now-transparent attempt to demolish support for Western family traditions in favor of free sex, and has since been shown to be based on a broadly false and flagrant misrepresentation of Polynesian customs.[4] She co-authored with Gene Weltfish a pamphlet entitled *The Races*

[4] Mead's prime claim to anthropological fame, the book she wrote as a graduate student about Samoan sexual practices, was eventually exploded by D. Freeman's 1983 study entitled *Margaret Mead and Samoa: The Making and Unmaking of an Anthropological Myth* (Cambridge: Harvard University Press). The ensuing pyrotechnics were effectively documented in Hiram Caton's 1990 publication, *The Samoa Reader: Anthropologists take Stock* (Lanham, MD: The University Press of America). Although the egalitarian forces were unable to defend Mead from Freeman's charges after the fraudulence of her research was exposed, it is significant that some of the most powerful forces in contemporary American anthropology still strove to rescue what they could of her academic image in view of her historic importance as one of the main disciples of anti-hereditarian egalitarianism and Boasian anthropology.

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of Mankind (1940), which somehow came to be adopted by the War Department for distribution among American World War II military personnel, until it was withdrawn when it was judged to be communist propaganda. Its general thesis reflected the very core of Marxist-Leninist doctrine, extending the concept of "class exploitation" to include "race exploitation" and portraying race as nothing more than a cultural invention designed to keep the colored races in submission – or a conceptual artifact designed to promote a specialized form of class exploitation. Mead was officially cited as having numerous communist-front affiliations.

MELVILLE HERSKOVITS obtained his Ph.D. under Boas in 1927 and was subsequently hired by Boas as a research associate in anthropology at Columbia. Herskovits later became chairman of anthropology at Northwestern University, and a major power in the increasingly narrow, incestuous world of American cultural anthropology, in which virtually all the key positions were controlled by students of Boas. As the first granter of doctorates in an area specifically designated as anthropology, Boas had brought off a political coup which enabled his views not only to dominate subsequent generations of American anthropologists, but also to inspire leftist thinkers in sociology and other branches of the social sciences throughout the English-speaking world.

ASHLEY MONTAGU, born in England as Israel Ehrenburg, changed his name several times, adopting not merely a set of Anglophone names – which would not have been unusual – but one of uniquely aristocratic flavor, Montague Francis Ashley-Montagu. For a surname he appropriated the name Montagu from one of Britain's oldest medieval titled families, and for good measure reinforced this by hyphenating it to the name of Ashley, since hyphenated surnames conveyed an additional aura of social status in Britain.[5] Resenting

[5] Pat Shipman, in *The Evolution of Racism* (Simon and Shuster, 1994, pages 159-160), documents the history of his series of name changes, from Israel Ehrenberg to Moses Israel Ehrenberg, then to the aristocratic Montague Francis Ashley-Montagu, and finally to today's somewhat more modest Ashley Montagu.

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the hereditarian views of Britain's leading anatomist, Grafton Elliot Smith, under whom he was studying, he dropped out of the University of London without getting his bachelor's degree, and disappointed by the failure of the 1928 General Strike in Britain, the new "Montagu" migrated to America where he was awarded a Ph.D. by Boas in 1936 – and was appointed chairman of anthropology at Rutgers University. "Montagu's" entire career was built around a bitter crusade against the work of respected scholars such as Carleton Coon,[6] who recognized race for what it is – a very real product of human evolution. A widely influential torrent of publications, such as his widely promoted book, *Man's Most Dangerous Myth* (1942), all sought to dismiss the zoological reality of race.

Montagu was the rapporteur primarily responsible for drafting the academically absurd, but politically sententious, United Nations Educational, Scientific and Cultural Organization's (UNESCO) 1950 Statement on Race, which sought to deny the significance of racial disparities.[7] This was widely protested by scientists from many countries, notably by the pre-eminent French paleontologist Henri Vallois, director of Musée de l'Homme.[8] Not all the members of UNESCO's own social science department accepted the original

She also documents the opposition to the UNESCO statement by leading scientists of that day, and notes the "overrepresentation" of Montagu's associates on the panel that devised the 1950 UNESCO Statement on Race.

[6] Prominent as America's leading physical anthropologist, Harvard scholar Carleton Coon has been persistently attacked by egalitarians despite the fact that subsequent research in blood groups, DNA and other genetic markers has shown that his system of racial classification, based largely on skeletal data and other outward phenotypical characteristics, was remarkably accurate in revealing the degrees of relationship among the diverse peoples of the world. See the bibliography attached to this article for mention of some of his leading publications.

[7] Another notable contributor to this statement was the biased Mexican anthropologist Juan Comas, who in 1961 authored a chapter entitled "Racial myths" which appeared in a book entitled *Race and science* published, not unsurprisingly, by the Columbia University Press.

[8] See Henri Vallois, 1951. "UNESCO on Race." *Man,* no. 28. Vallois became one of the earliest members of the editorial advisory board of *The Mankind Quarterly*, publishing in the journal and continuing to serve on its board until his death. In his article in *Man,* Vallois stated unequivocally that "the existence of races of Man is an uncontestable biological fact."

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United Nations Statement. Professor Georges A. Heuse, director of the UNESCO ethno-psychology department, condemned it, commenting that it was "conceived chiefly by Ashley Montagu – an anthropologist who conceives race a social myth – and by a group of sociologists substantially ignorant of anthropology" (1955, p. 379). Indeed, the statement prepared by Montagu was so absurd that it was rewritten and republished in 1952, only two years after it was initially adopted. The revised Statement, although still largely reflecting universalist-egalitarian views as is only to be expected in view of the political composition of the United Nations, generously conceded the role of genetic factors in human life and admitted that human groups which were distinguished by "well-developed and primarily heritable physical differences from other groups" might justifiably be called races.[9]

It would not be irrelevant to note that in 1942 Montagu chose to lecture at the so-called School for Democracy, which was classified as a communist organization by the New York legislature, and that he is on record as stating that "Soviet Russia is the outstanding example of perfect management of ethnic group relations" – a claim that might be challenged by many ethnic groups who had the experience of living as a minority under communist rule.

RUTH BENEDICT obtained her doctorate at Columbia University and became a lecturer at Columbia under the patronage of Boas, having been retained by him to teach there, where she eventually became a full professor. In 1945 a high point in the Boasian war against the concept of race and heredity was reached with the publication of Ruth Benedict's *Race: Science and Politics,* which essentially argued that the study of race was "a vicious and brutal impediment to human progress, brotherhood, and understanding." Her book *Patterns of Culture* (1959), containing an introduction by Boas and a preface by Margaret Mead, similarly sought to emphasize the role of culture to

[9] Active consideration is currently being given to further amendments necessitated by genetic and biological realism, although it may be confidently expected that the political considerations which dominate the United Nations will prevent the adoption of a truly balanced revision.

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the exclusion of biology in determining human achievement. It became required reading in so many college courses taught by acolytes of the Boas tradition that it eventually sold over a million copies.

ISADOR CHEIN obtained his Ph.D. in 1939 under Boas at Columbia and became one of the prime court witnesses to give "expert" testimony in favor of school desegregation. Chein gave the Court only his *opinion* about segregation, as though that opinion, coming from him, was *ipso facto* "scientific," without attempting to provide any scientific evidence to support his opinion.[10]

KENNETH B. CLARK, a Panamanian Afro-American, obtained his Ph.D. under Boas at Columbia in 1940 and similarly became an "instant expert" on the American school system. Clark's testimony before the Supreme Court played an important role in determining the decision to force the racial desegregation of American schools in the landmark 1954 *Brown vs. Board of Education* decision (347 U.S. 483). Central to his testimony was his claim that because seven out of sixteen black children in a all-black school, shown white and black dolls or drawings of such dolls, chose the white doll as that "which most looked like them," segregation had "harmed the development of their personalities." The speciousness of his testimony was revealed by Ernest van den Haag, of New York University and the New School for Social Research, who showed from Clark's own data, collected in a study involving 253 black children from both segregated and nonsegregated schools, that a higher percentage (39%) of black children from racially *integrated* schools chose the white doll than did black children from segregated schools (29%).[11] In other words,

[10] See Cahn in "Jurisprudence", 31 *N.Y.U.L. Review,* 1956.

[11] In short, black children in segregated schools were less pronounced in their preference for white dolls than were black children in nonsegregated schools. In addition, more black children in northern schools rejected the black doll than did black children in southern schools. See Ernest van den Haag, "Social Science Testimony in the Desegregation cases – a Reply to Professor Kenneth Clark," *Villanova Law Review*, Fall, 1960, 6:1, pp 69-79. Data is based on Clark's "Racial Identification and Preference in Negro Children," *Readings in Social Psychology*, pp. 174-5. Newcomb and Harley, Eds., 1947)

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Clark had mislead the Court with data that appeared to support his contention, while the data from his larger study clearly showed that the reality was the reverse of what he presented to the court.

OTTO KLINEBERG was awarded a Ph.D. in psychology from Columbia, but also studied anthropology under Boas. He is credited with having helped persuade Boas to suppress his former belief that race and intelligence were linked. After receiving his Ph.D. in psychology, Klineberg was promptly hired by Boas as a Columbia research associate in anthropology, and became noted for his persistent attacks on "hereditarian" views.

LESLIE SPIER constantly supported the egalitarian claim that there was no evidence of any race being inferior in its ability to participate in any culture or even to create any culture, a sweeping statement which denies any validity to the concept of the inheritance of personality. The cultural achievements of different breeding populations were supposedly due solely to environmental circumstances and never to inherited differences in personality, intelligence, or any other forms of ability.

GENE WELTFISH obtained his Ph.D. from Columbia under Boas in 1929 and, after further studies under Alexander Goldenweiser at the New School for Social Research, where Margaret Mead also underwent postgraduate training, was hired by Boas to teach at Columbia. It was he who co-authored with Margaret Mead the notorious pamphlet *The Races of Mankind* (1948), mentioned above.

This is a remarkable and formidable list of politicized scholars, all educated under the same man and all reflecting his positions. The insidious and collective influence of these politicized academics within American academe soon became obvious, and it has been said that the Galton Society regarded the need to combat Boasian egalitarian and extreme environmentalist propaganda as one of its chief goals. But since the Boasians infiltrated academe as paid faculty members, working together to seize control of key positions and recruiting into academe only those of their students who had accepted their views, the members of the Galton Society were outgunned and

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outmaneuvered, and fought a losing battle. At this point those who still recognized the importance of genetics found themselves confronted by a new ideology, Marxist-Leninist Lysenkovianism.

Simplistic Behaviorism Strengthens the "Anti-hereditarian" Cult

Scientifically, the ground for the spread of egalitarian environmentalist theory was fertilized by the emphasis placed on the environment by the simplistic behaviorism of J. B. Watson (1878–1958), who expanded Pavlovian research into a broad philosophy which assumed that human beings were essentially plastic organisms all equally able to develop in virtually whatever direction might be determined by their environment and schooling. Watson, who spent a good part of his adult life as an executive with large advertising firms such as J. Walter Thompson, sought to account for sociopsychological phenomena in strictly behavioristic terms. In this he was close to reality, but his weakness was his denial of significant differences in the heredity of individuals. In short, he was a purely environmentalist behaviorist who assumed that all "healthy" human beings were equally capable to responding to training in any direction. His philosophy excluded what is now called behavioral genetics. His views were extended into the field of education by John Dewey (1859–1952), a pragmatist who believed that environmental manipulation could reshape human behavior in virtually any desired direction and whose influence on the shape of American education persists to this day. These environmental behaviorists rejected the idea that biologically programmed behavior affected human behavior and chose largely to ignore the possibility that disparate heritable influences might to any extent predetermine the limits of the individual human personality.

The importance of environment had never been ignored in European thought, and indeed traditional educators had always placed great importance on a strict regime of training and schooling; the older tradition differed from the new behaviorism in that it was recognized that heredity placed limits on the individual's ability to benefit from experience and from educational opportunity. The new emphasis on environment, to the exclusion of all biological factors, proved a fertile field for those whose political agenda depended on

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promoting the myth of biological egalitarianism.

Stalinist-Marxism adopts the Lysenkovian Myth

The Boasians were not the sole source of anti-hereditarian views in academe. The idea of the *biological* equality of all mankind was a virtual necessity to political egalitarianism. In Russia, a quack geneticist named Trofim Lysenko rejected Mendelian genetics and claimed that the environment could directly modify the genome. This fallacy, linked to the equally false Lamarckian doctrine that adaptations acquired during the lifetime of individual organisms could be inherited by that organism's offspring, reduced breeding and to philosophical irrelevance, thereby promoting the cause of egalitarians and those who believed they could reshape mankind at will by means of environmental manipulation without the need to resort to any form of genetic selection. This view were immediately adopted by Stalin, who declared Mendelian genetics to be a capitalist conspiracy, and the acceptance of the Lysenkovian fallacy became mandatory throughout the Soviet Union. Lysenkoism justified the doctrine of revolution by consigning Mendelian genetics to oblivion: if all races and individuals were potentially equal, given the appropriate manipulation of their environment, the argument that all economic inequality was the product of class exploitation would be logically justifiable.

With the advent of Stalinist-Lysenkovian doctrine, revolutionary Marxists, like the Jacobins before them, could forget Marx and Engels' racist convictions and join the anti-hereditarian chorus with renewed enthusiasm. Outside the Soviet Union, Marxists now joined non-Marxist egalitarian activists in attacking all and any scholars who adhered to Mendelian theory, especially when these persisted in drawing attention to the link between genetics and human ability. In Britain, the ardent eugenicist J. B. S. Haldane resigned his communist party membership, and in America the university of Texas Nobel Prize-winning eugenicist, Hermann J. Muller, who had long been a card-carrying member of the U.S. communist party, abandoned his party membership after narrowly escaping arrest during a visit to the USSR. His crime: he had publicly condemned the Lysenkovian myth as unscientific.

Lysenkovianism remained for many years the only legally

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permitted form of genetics in the USSR, and most Marxist activists ensconced in the social science divisions of Western universities accepted the Stalinist-Lysenkoist doctrine out of political conviction. The story is well-documented in Conway Zirkle's illuminating book, *Evolution, Marxian Biology and the Social Scene* (1959).[12] Biological egalitarianism also became the only "politically correct" doctrine among Marxist-Stalinist thinkers elsewhere in the world, and Zirkle shows how widely what he calls "Marxian biology" permeated Western anthropology, sociology, and related studies through the teachings of faculty members who were ideologically attracted to egalitarianism but were balefully ignorant of even the simplest of biological knowledge. To quote his words:

> Marxian biology ... exists also in non-Communist countries – in countries where it is not protected by Marxian dictators. Moreover, it exists not merely as an intellectual lag among the unlearned, but as a carefully protected faith in disciplines whose members are equal in education – quantitatively at least – to the biologists themselves. (1959, p. 418) ... The usual course is to treat the human species as if it were composed of an amorphous, uniform and plastic raw material, as if it were a species which could be molded (conditioned is the usual word) to suit the heart's desire." (p. 420)

All kinds of eugenics are anathema to Marxists, Zirkle affirms, even though already in 1959 our knowledge of the machinery of hereditary was sufficient to enable us to assert that the outcome of any rational eugenic program would be beneficial. Indeed, the situation was so bad that the Marxists ensconsed in Western academe

> ... actually set the fashion not only in letters but also in popular up-to-date attitudes in morals and ethics ... It is even possible that they furnished the dominant directives to the social sciences. This statement is not as far-fetched as it might seem at first, for practically all social scientists are familiar with the works of the more progressive writers, but almost none of them is technically equipped to evaluate the new discoveries in biology.... Marxian

[12] See also Jamieson (1982).

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> biology has always had allies, and this has been one of the sources of its strength. On the other hand, scientific biology has had few friends. The moment it grew to the point where it applied to *Homo sapiens,* it acquired enemies."(p. 298)

Forty years later, contemporary Marxist-Leninist ideology, although humbled by events in Eastern Europe, remains alive and well in Western academe; and large numbers of faculty members in social science departments still refuse to recognize the implications of the fact that human beings are biological organisms, even though an overwhelming majority of psychologists now acknowledge the importance of heredity in shaping the limits of human personality and abilities.[13]

The earlier list we cited of radical social scientists was restricted to some of the more prominent of Boas's pupils.[14] However, the Boasians were soon joined by other blatantly radical academics. Gerhard Lenski and Marvin Harris, for example, advanced an essentially Marxist analysis of social behavior rooted in the concept of egalitarianism and class warfare which exerted a major influence on American sociology.[15] In addition, a bitter campaign of guerilla warfare against those who acknowledge the role of heredity has been carried out for years by associates of an activist radical publication known as *Science for the People* – which uses the term "people" in its most traditional Marxist interpretation, reminiscent of the "Hall of the People" in Beijing.

In *Storm over Biology*,[16] the late Bernard D. Davis, a respected

[13] See Snyderman and Rothman, *The IQ Controversy: The Media and Public Policy*, 1988. Transaction Books.

[14] But the heirs of the Boasian school remain ensconced in the social sciences, and some ideologues have recently infiltrated even such a respected organization as the Behavioral Genetics Association, demanding the resignation of the Association's outgoing president, professor Glayde Whitney, after he gave a talk suggesting the need to investigate the possibility of genetic factors behind the high incidence of black crime in America.

[15] Lenski's *Power and Privilege* (1966), a widely used textbook, presented an outright Marxist view of society in that it sought to examine human cultures entirely in terms of class exploitation and stratification.

[16] Bernard Davis, *Storm Over Biology: Essays on Science, Sentiment and Public Policy*. 1986. Buffalo: Prometheus.

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molecular biologist at Harvard Medical School, charged *Science for the People* with aiming "to destroy the field of human behavioral genetics" (1986). The names of Richard Lewontin, Stephen J. Gould and Leon J. Kamin, in particular, feature prominently in this connection. Lewontin's 1984 book, *Not in Our Genes*, co-authored with Kamin and Britain's arch-antihereditarian Stephen Rose, was an outright attempt to undermine any proper understanding of the importance of heredity. Lewontin himself was a prime force behind *Science for the People*, although he has perhaps adopted a somewhat more moderate tone in light of the solid evidence provided by ongoing genetic research. Stephen J. Gould speaks out in a pro-egalitarian fashion as a scholar who has taken the trouble to fully acquaint himself with ongoing research, but who has not abandoned his ideological commitment to what he believes the facts *ought* to be rather than what they are. His widely promoted book *The Mismeasure of Man* (1981) notably created confusion in the minds of its readers concerning the heritability of intelligence. Kamin, the author of *The Science and Politics of Race* (1974), by contrast, still participates in personal attacks against those who attempt to draw the attention of the public to the role of heredity in human behavior. A former New England editor of a weekly communist party newspaper, he shows little interest in abandoning the egalitarian dream and even recently has attacked "hereditarian" scholars in published letters which contain such flagrant inaccuracies that one can only suppose that he places an unscholarly reliance on secondary sources which he has not troubled to check for accuracy.

Institutional Restrictions on Freedom of Academic Research

With their intellectual underpinnings threatened by the advance of biological and genetic science, the egalitarians perceived that their most fertile field of influence lay in the quasi-scientific fields of sociology and anthropology, where their theories could be advanced without being subject to experimental test. Consequently these areas increasingly attracted egalitarian attention, and soon new generations of scholars were being trained and graduated in that tradition. Physical anthropology was cut off as something totally separate from cultural and social anthropology, thus allowing the latter field to develop a purely environmentalist approach which left students

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ignorant of the possibility of human biological differences.

The Great Depression created a political atmosphere which facilitated the promotion of the myth of biological egalitarianism, and the events of World War II made it even easier. Biological egalitarianism now became the "scientific" underpinning for the environmentalist conceptions of society which spread throughout both the social sciences and the media. Political pressures swung major foundations which fund both educational research and socio-political programs into alignment with the egalitarian creed, and a vast body of pseudo-science rapidly came to dominate the fields of anthropology, sociology and philosophy, with biased academic opinions about biological egalitarianism even influencing court decisions and governmental policy relative to social issues.

During the 1960s and '70s, there was widespread intimidation by Marxists and other egalitarians of scholars who refused to ignore the genetic component behind human behavior. Violent Marxist SDS-organized[17] campus riots were frequent, as documented in *Race, Intelligence and Bias in Academe* (Pearson, 1991) and in more specific detail concerning the harassment of Nobel Prize-winning William Shockley in *Shockley on Eugenics and Race* (Pearson, 1992). Marxist student organizations and their sympathizers, encouraged by similar-minded faculty members, rioted on campuses, disrupted lectures, threatened faculty members, and attacked the right of "hereditarian" scholars to report their research findings or to express their opinions either on and off the campus. During the 1980s, a degree of order returned to academe, but by now many of those who had been student activists in the 1960s and '70s had followed the course advocated by the Italian Marxist Antonio Gramsci (1977), and had abandoned violent revolutionary activities in favor of infiltrating the established institutions of societies as paid employees. Numbers of the rebellious students of the 1960s and '70s became the faculty members, the university administrators, and the government bureaucrats of the late 1980s and '90s. Whereas universities such as the University of

[17] The ludicrously named Students for a Democratic Society (SDS) was an outright Marxist organization whose activities are detailed in *Far Left of Center: The American Radical Left Today* by Harvey Klehr, Transaction Books, New Brunswick. 1988.

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California, Berkeley, had hitherto defended the right of faculty members to express their opinions, numerous universities and other educational institutions now became leaders of the egalitarian cause, imposing restrictions on the freedom of faculty members to engage in research and practice free speech wherever this involved the influence of genetic factors on human behavior. Guidelines were laid down as to "racially sensitive" and "politically correct" terminology at Pennsylvania State and other universities and faculty members who published papers on the genetic basis of personality were discriminated against at universities such as Western Ontario, Delaware, and City University of New York.

As the myth of biological egalitarianism gained further political and emotional support, it began to inhibit not only individual scholars but also grant-making foundations. Even foundations which had been originally established by eugenic-oriented benefactors, such as the Carnegie Institute and the Kellogg Foundation, began to eschew support for research that might favor genetic rather than exclusively environmental solutions to human problems.

Unable successfully to refute solid research into the significance of genetic forces in determining the limits of human behavioral potential, in medical and non-medical fields, the egalitarians have in fact fallen back on (1) attempts to accuse individual researchers of poor methodology or even outright fraud, such allegations relying on the principle that when mud is thrown, some at least will stick, and (2) the argument that any research into the role of genetics in human behavior will lead inevitably to "discrimination" and therefore is morally unjustifiable. Currently, there is considerable publicity aimed at research into the genetic basis of breast cancer, on the ground that this will lead to "discrimination" by insurance companies and employers. What the media should be discussing is the vital importance of medical genetic research, the benefits that mankind can obtain from knowledge about genetic causality, and the fact that as medicine advances there is an increasing possibility of developing a humane eugenic program, based on the development of genetic surgery, which could largely free future generations from the ills which plague the present generation.

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Media Misrepresentation

As has been revealed by Snyderman and Rothman in *The IQ Controversy: The Media and Public Policy* (1988), radical ideologues have generally found willing collaborators in the media. The intimidation of "hereditarian" scientists, as the radicals liked to call behavioral scientists, became a major plank in the politics of what has more recently come to be dubbed "political correctness."

Because of media bias in favor of the fantasy of the biological uniformity of not just individuals but of all mankind, there was little favorable publicity for those like Bernard Davis. An outstanding scholar with an unimpeachable scientific reputation, Davis documented leftist distortions of scientific knowledge about heredity, protesting that these were promoting irrational public policies which assumed that contemporary *Homo sapiens* were somehow exempt from biological forces and thus were completely malleable and subject to environmental manipulation. Yet his *Storm over Biology* received little attention from the media, and on his death the *New York Times* obituary completely ignored his extraordinary scientific achievements and represented him to the public as a holder of fringe views. Only under open pressure from Nobelist Arthur Kornberg did the *Times* publish a second more objective account of Davis's achievements and scientific status. (Holden, 1994).

Politicized distortion of scientific findings is not limited to the popular media. Sadly, a number of semi-popular scientific journals have come to be controlled by individuals who seem to minimize the role of heredity in shaping human behavior. These journals are influential because many do a remarkable service in spreading sound scientific information on subjects other than human behavioral genetics. The *Scientific American* is one such publication, which despite its general excellence sympathetically provides a platform for such politicized writers as Leon Kamin, whose views were further promoted by John Horgan in a generally informative article entitled "Eugenics Revisited" (1993). Horgan gave considerable space to Kamin's politicized attempts to debunk the Minnesota Twin Studies

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research findings.[18] Kamin has also claimed to have disclosed fraud in the findings of Sir Cyril Burt – a prominent British psychologist who early proclaimed the largely genetic basis of intelligence. Following his death, Burt's research records concerning his twin studies were reportedly lost under suspicious circumstances when boxes of his files were reportedly destroyed on the recommendation of a colleague who was not sympathetic to his work. However, Burt's published findings on the intelligence of twins have since been replicated by other researchers and the charge that Burt manufactured his data has been examined and repudiated by Joynson, in *The Burt Affair* (1989), and by Fletcher in *Science, Ideology and the Media: The Cyril Burt Affair* (1991).[19]

Conclusion

Shattered by the deeply dysgenic impact of World War I, and by the economic depression that followed, many who had previously put loyalty to the national ideal ahead of selfish interests now fell prey to the egalitarian myth, which blamed the old elite for the war and portrayed any ranking of human talents as nothing more than an excuse for class exploitation. The idea of eugenic policies, based on a recognition of the reality of biological inequality, of competitive reproduction, and on the fear that modern social conditions negated natural selection, now became increasingly disturbing to those who desired only to live their own lives free from worries about the

[18] Journals and newspapers that publish distorted or erroneous material too often ignore letters of refutation. Vincent Sarich wrote a letter protesting Horgan's article, which was never published. Furthermore, when they do agree to publish letters of refutation they customarily allow the original author space to respond, while generally denying further space to the complainant to refute any new distortions contained in the "response."

[19] We will quote one further example of media distortion favoring the survival of the myth of biological egalitarianism among the more gullible members of the public, which could only have been made as a result of a deliberate policy decision by the editors of *Scientific American.* The June 1993 cover of that influential publication chose to advertise the "The Dubious Links between Genes and Behavior." Contemporary scientific research clearly establishes the authority of animal behavioral genetics, and no geneticist would ever consider alleging that human beings were not animals, and that the laws of causality do not apply to human beings.

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wellbeing of future generations.

The outbreak of World War II and the ensuing military defeat of Germany made it possible for the egalitarians to smear all who sought to advocate eugenics by highly unsubtle propaganda alleging that any concentration of interest in human genetics was likely to promote totalitarianism and genocide. World War II gave the political edge to the anti-eugenicists. Germany had adopted earlier, primitive eugenic policies, and information about this became intermingled with the "Holocaust" reports coming out of post-war Germany. A shock-wave of horror swept over the Western world, and in the process all discussion of eugenics was illogically but effectively equated with inhumanity – an exact reversal of the moral drive that prompted most eugenicists to support the movement. The egalitarians, of course, never mentioned the historical fact that egalitarian enthusiasm could also lead to totalitarianism – and to the greatest genocide the world has ever seen in the mass slaughter of Russian "bourgeois" peasants, to mass deaths in the Siberian "gulags" and to the mass genocide of the cultured and landowning classes in Maoist China, all committed in the name of "equality." Their ideology prevented them from seeing or even desiring to see objective reality.

Irrational political ideologies can severely retard the progress of knowledge, but in a free country they cannot suppress the search for truth altogether. While genetic research has proceeded rapidly during the past two decades, the Stalinist-Lysenkovian tradition still strives to raise barriers to research into human behavioral genetics. However, increasing numbers of psychologists and social science scholars are acknowledging the need to examine the role of genetics in relation to human behavior and abilities even though their interest draws passionate condemnation from those who remain rooted in a Stalinist-like commitment to the myth of biological egalitarianism. Seeing their cherished notions challenged by research into the link between heredity and human behavior, these latter still strive with a vigor born of desperation to suppress public recognition of the importance of heredity and to prevent any such recognition from influencing public policy.

To understand the history of academic fashion one cannot ignore the influence of political interests, since these exert a powerful

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influence on academic ideologies at any one time. Thus, Karl Mannheim, an activist Marxist immigrant who fled to Britain from Germany, was certainly right in advocating the need for a "sociology of knowledge" (1955) on the grounds that scholarly research is influenced by the personal conceptions, values and politics of the researcher. Unfortunately he saw this issue only in a Marxist light, attributing all non-Marxist theories to bourgeois class bias, and so hindered rather than advanced the development of this branch of knowledge.

Outright Marxist egalitarian propaganda was powerfully aided by a separate development that now began to pervade even respectable segments of academia, of the media and of the political world. This was the redirection of altruism away from the welfare of the immediate gene pool to engulf the most diverse members of the species.[20] The new spirit of biological egalitarianism was accompanied by a transmutation of humanitarian values. Altruism had evolved because the survival chances of a population were enhanced when individual members were prepared to make personal sacrifices to protect the intergenerational well-being of their own kind. Now, however, altruism became confused in its application. Improvements in communications caused local breeding populations to lose their cohesiveness and their sense of distinctive identity: consequently, altruistic emotions became increasingly stimulated not by threats to the survival of their own gene pool, but by the plight of

[20] To understand the wide range of disparate qualities which distinguish men from each other today, it is necessary to reflect upon the evolutionary history of our species. Earlier hominids evolved as a variety of widely differing subspecies which, in the normal course of evolution, isolated in widely dispersed regions, would eventually have evolved into quite separate species – but for the fact that the more advanced populations successively tended to expand into neighboring territories, either supplanting or admixing with the earlier occupants of those territories. As a result, today's population of *Homo sapiens* comprises the descendants of a more advanced subspecies whose forebears mixed in remote areas with the remnants of older local subspecies. Through such local genetic admixtures, the diverse populations and peoples of the modern world were created. By supplanting the more primitive hominid subspecies, and absorbing others, *Homo sapiens* remained one species, capable of fertile crossbreeding among its various subspecies and mixtures of subspecies, characterized by the wide disparity of innate biological properties which distinguish both living individuals and races from each other.

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all the world's expanding multitudes, which nature had traditionally trimmed back by natural selection. As a result, many of the more talented and creative members of the advanced Western nations increasingly devoted their efforts to helping the less fit, both at home and abroad, to reproduce prolifically, while allowing their own birthrate to fall below replacement level. As Garrett Hardin pointed out repeatedly, and most notably in *The Limits of Altruism*, this redirection of the altruistic impulse effectively stood evolution on its head. [21]

The term "genetic altruism" had now to be invented to describe the actions of those who showed themselves willing to refrain from passing on their own genes to posterity while assisting less competent individuals and groups to multiply. This inversion of the evolutionary function of altruism was accompanied by a decline of interest in eugenics. A new morality was developing which demanded that advanced societies should fight against evolution. Natural selection was to be replaced by dysgenic selection; nature was to be prevented from wielding its genetic pruning knife, and no attention was to be paid to the well-being of all those future generations of mankind who would be doomed to eke out their existence in an increasingly overcrowded world blighted by man-made dysgenic population trends.

Although this new anti-evolutionary philosophy of life took hold primarily in the more advanced countries, where the birthrate began to fall dramatically, it was widely rejected among the peoples of the Third World. By adhering to more traditional evolutionary practices, these populations began to explode at geometric rates following the introduction of modern Western health measures, technology, and economic aid.

Evolutionary progress is rooted in the process of speciation and competition between populations and subspecies to reproduce and control vital resources. Altruism served an evolutionary function among advanced social animals – the enhancement of the survival chances of a specific phylogenetic continuum. When the breeding

[21] 1977, Bloomington: The Indiana University Press. However, see also other works by this author listed in the bibliography. The works of Robert Retherford, listed in the bibliography, are also relevant here.

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population was itself not only the community but also the total society this worked well. But modern communications and modern mass migrations have reversed the evolutionary impact of altruism, commonly redirecting it away from members of the immediate gene pool to aid the members of competing gene pools to reproduce at the expense of the altruist's own genetic heirs. Humane though it seems to us, the modern redirection of altruism away from the "home" represents a reversal of the evolutionary process, and could potentially bring about the downfall of humanity unless applied in conjunction with sound eugenic judgment. This is all the more true because the altruistic extension of modern medicine to all corners of the earth has created an ecologically frightening threat of world overpopulation which calls for sound and intelligent policies if it is not to totally destroy the human species – and with it most other advanced species of plant and animal life. The problem is that the ordinary human heart rests easier when the mind maintains the pretence that all is well, even when reason should warn that it is not.

This author summarized his views on the vital issues now at stake, which have resulted from the reversal of natural selection as a result of illogical social ideologies and the impact of modern technology, in the concluding chapter of his *Race, Intelligence and Bias in Academe* (1991):

> If truth prevails in our society, social science and social and political philosophy will eventually be obliged to take cognizance of the fact that human behavior is subject to the law of causality, just like other matter throughout the universe. It is now clear that genetic factors set the potential limits of behavior by the human animal, while environmental circumstances and events influence the individual organism within the potential limits of its behavior as determined by heredity. Not that one can say that either is more important than the other. Environment and heredity are two different categories of causal factors which intertwine and interact. Even to ask which is the more important can be a misleading question - just as it is to ask which is more important, the cart or the horse?
>
> Yet there is a vitally significant difference between genetic forces and environment, a difference which raises eugenic considerations

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> to a level of superior concern. One can enhance the environmental component of intelligence by creating a more favorable environment for the next generation, but this is only a temporary boost, and must be maintained at the heightened level for each successive generation. Its effect is not intergenerational as the Lysenkoists believed. By contrast, an improvement in the genetic constituency of a population is permanent, unless eliminated by new dysgenic forces. A genetic improvement is an intergenerational improvement, and genetic or dysgenic decline represents a genetic loss which is likewise transmitted intergenerationally. Unfortunately, a single generation of severe dysgenic decline can destroy tens of thousands of years of evolutionary progress laboriously achieved by means of natural selection - and thus constitutes a permanent blight on posterity.[22]

Emotionally-motivated and unintelligent responses to our environment can only do more harm to mankind than good. We need to heed the ancient Greek injunction to "Know Thyself." If we are to be motivated by *truly* altruistic emotions, we should focus our altruism to embrace all those untold generations yet to be born, or which could yet be born provided we do not wreck the biosphere in which we live and destroy the genetic heritage given to us by past evolutionary selection. We must direct our concern not just to the well-being of those who chance to be alive at this present time, but to the well-being of that far greater number who are to follow when we and our generation have passed away. We can do no greater good than to leave the multitude of future generations a healthy genetic inheritance in a healthy and unspoiled environment. Our duty is to avoid pollution of the human genetic heritage, and to pass on a healthy and valuable gene pool to future generations, just as it is to avoid ecological pollution and to strive to conserve the rich environmental heritage we inherited from the generations that preceded us.

Lord Justice Lawton of Britain once said that a new Edward Gibbon writing about the present age might well entitle the last

[22] For an overview of the evolutionary interrelationship of physical and cultural anthropology, see Pearson (1974) and Pearson (1985).

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chapter "The Age of Compassionate Fools." As a nation, he observed, Britain has allowed idealism to override common sense. The same might be said of all the contemporary nations of the Western world.

Virtually all of those who have sought to suppress human knowledge about heredity have done so with kindly intentions, but sound policies can never be constructed on bad science or unsound data. Any society that sets itself against the immutable causal laws of biology and evolution will be an unsuccessful society. An inappropriate culture that is not in harmony with the mechanics of the universe has only a poor chance of surviving. Heavily dysgenic trends have dominated this century as a result of the selective elimination of air crews and other talented personnel involved in modern warfare in Europe; the genocidal slaughter of the elite in Europe, the Soviet Union and Maoist China; and the general tendency for the more creative members of modernized societies around the world to have fewer children than the less creative. Nor should one ignore the impact on mankind of the increasing destruction of the biosphere by the wanton use of harmful technologies and by the unprecedented population explosion which is devastating the environment in even the poorest and least technologically advanced countries. Nevertheless, if the world does not collapse beneath the triple pressures of pollution, overpopulation, and severe dysgenic trends, and if governmental policies could be modified to take into consideration the findings of a scientific community which was encouraged to continue research in human behavioral genetics, uncensored by radical Luddite ideologues, it is possible that the human race might then still have a future worth calling a future.

Current research in medical and general genetics promises a potentially brighter future for mankind, and this will be outlined in a third article in this series, to be published in the next issue of *The Mankind Quarterly.*

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Intelligence and National Achievement

Editor

Raymond B. Cattell

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The Emergence of a Cognitive Elite
Comment on *The Bell Curve* by Herrnstein and Murray

Volkmar Weiss
German Central Office for Genealogy, Leipzig

The Historical Perspective

From the point of view of a European reader, the much discussed book by Herrnstein and Murray consists of two halves, which could have been published independently in two volumes. The first half (part I. - III.) would be a volume of supranational meaning and importance, the second one (part IV.) would be a volume reflecting special social problems of the US from a certain political angle and therefore would be highly controversial. It is a pity, that from the beginning this controversial discussion of this fourth part will overshadow the content of the first three parts, which in the long run will prove to be as timeless and important as Darwin's *Origin of the Species*. Never before has any author portrayed the relationships between IQ, education, occupation, economy, poverty, unemployment, welfare, crime, and social structure with so much convincing statistical data in such a well written way as done by Herrnstein and Murray. We will restrict our comments to these strictly scholarly parts I., II., and lll.

The two authors observe that (p. 510): "As the century progressed, the historical mix of intellectual abilities at all levels of American society thinned as intelligence rose to the top. The upper end of the cognitive ability distribution has been increasingly channeled into higher education ..., thence into high-IQ occupations. The upshot is that the scattered brightest of the early twentieth century have congregated, forming a new class." However, already in 1949 (Swedish original edition even in 1944) the sociologist Geiger came to the opposite conclusion that the intelligentsia will never be a "class" characterized by a common purpose and goal and will only

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remain a stratum. By differing in their relation to power and wealth and striving to increase their influence in such a way, a substantial part of the cognitive elite tends to adhere to a more or less (pseudo)-egalitarian ideology and is thriving under such conditions. The development of many countries seems guaranteed at best when the largest number of people honestly believe that they have already reached a maximum of equality, where in reality a maximum of inequality exists. As long as this belief is not disturbed, such countries enjoy social peace and, from this point of view, books as *The Bell Curve* are only a nuisance, which should be suppressed, even from the point of view of a large portion of the so-called "cognitive elite" (in German already called *Intelligenz*, in Russian *intelligentsia*). Several times in history a surplus of cognitive elite has been slaughtered or expelled during the next social revolution, reestablishing in such a way the balanced polymorphism of IQ distribution and underlying gene frequencies. History can even be understood as the struggle between cognitive sub-elites with and without egalitarian ideology.

The channeling of all high-IQ individuals into higher education is not restricted to the United States alone. Parallel shifts can be observed in all industrialized countries, even in the former communist states. For example, in (West) Germany higher education was extended from 3% in 1900 up to about 30% in 1990. In former East Germany this inflation of educational degrees was stopped by governmental intervention by about 12%. Because an IQ of 125 or more is not only a different quantity, but maybe a different quality, i.e. a different genotype (Weiss 1992a, 1994), an extension of higher education beyond 5 or even 10% could even cloud the emergence of the new elite. Only in the United States there is no clouding because we have the unique situation of IQ values available for all the educated population and a ranking of universities (unknown, for example, in Germany). Therefore the book by Herrnstein and Murray could only be written in the States, nowhere else could anybody have obtained statistical data of such quality.

According to both authors (p. 34): "At mid-century America abruptly becomes more efficient in getting the top students to college." In 1964 in East Germany 32% of the highly gifted (IQ above 125) had fathers with higher education, in 1970 already 66% (Weiss 1972). The underlying trend (linear in the sixties) caused the

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communists to prohibit strongly the publication of all such secret data on the growing educational stratification even within East bloc countries (Weiss 1991). Per definition, the communist intelligentsia in their majority had to be the offspring of workers and peasants. But this has never been true and was becoming less and less true.

Herrnstein and Murray are aware that (p. 26):

> Human society has always had some measure of cognitive stratification. ... This differentiation by cognitive ability did not coalesce into cognitive classes in premodern societies for various reasons. ... Parents could not [not] pick the brightest of their progeny to inherit the title and the land. ... Stratification by cognitive ability has been weak and inconsistent until this century because the number of very bright people was so much greater than the specialized jobs for which intelligence is indispensable. A true cognitive elite requires a technological society. ... A large majority of the smart people in ... Elizabethan England, and Teddy Roosevelt's America were engaged in ordinary pursuits ..., living with everyone else. ... Social and economic stratification was extreme, but cognitive stratification was minor. So it has been from the beginning of history into this century.

And further (p.510):

> Among the smart women, a few had professional careers of their own, but most of them kept house, reared children, and were often the organizing forces of their religious and social communities. People from the top of the cognitive ability distribution lived next door to people who were not so smart ... They socialized with, ... and married people less bright than themselves as a matter of course.

They here comment that: "This was not an egalitarian utopia that we are trying to recall."

Not a utopia, but a typical American perspective, where nearly every immigrant had to start from the very bottom. From the point of European social history, presumably a crude underestimation of the role the IQ played for stratification already in traditional

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societies. Maybe, the engineer with the diploma of a university of today has only the same rank as a technician in 1900 and an able smith in 1750.

Saxony is the only large European territory where we can make reliable estimates of the absolute increase of the different social strata in modern time (Weiss 1993). Because the quality of parish registers in Saxony was in some places high from the beginning in 1548, the quality of genealogical research is correspondingly high. In the 18th century parish books, data on status and occupation of a male person are always given, even in the remotest village. In the 16th and 17th centuries our analysis was restricted to parishes were the genealogists have extended the data basis by means of family reconstitution with the use of tax rolls and records of tenure of land. From 500 ancestry and pedigree files we (Weiss 1993) drew five random samples of couples (in most cases married one), each sample comprising about 2200 couples for the following years of marriage: 1548-1649, 1650-1699, 1700-1749, 1750-1814, 1815-1870. The drawn quotas are representative with respect to main social strata and town/countryside distribution.

The upper stratum of the past, characterized by wealth, education and power, was in many respects a cognitive elite, too. Even more interesting is the occupational group of the "clerks," i.e. relatively poor men with jobs and occupations, where a lot of "cognitive competence" was necessary, such as schoolmaster, clerk, scribe, precentor, forester, or administrator. In Saxony (where a third of all inhabitants lived in towns) this nascent cognitive elite grew from 3% of the total urban population in 1615 to 12% in 1870, with a first leap from about 5% to 10% in the second half of the 18th century; in the rural population from about 2% in 1595 to 5% in 1870. From the beginning, this occupational group was unique in their social mobility. In towns only about a quarter of their fathers belonged to the same occupational group, another quarter were sons of small urban craftsmen or tradesmen, and the remaining half of the sons came from villages, especially in the 19th century, where their fathers were schoolmasters, parsons, peasants or rural craftsmen. As children of the countryside, these smart men entered the town with nothing else than their above average IQ; as children of the town, they inherited no fortune. Therefore, on the marriage market they had

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nothing to offer and many had to marry wives of the same relatively humble origin or with only a small dowry, i.e. mostly the daughters of craftsmen. But there must have been a lot of assortative marriage with respect to IQ. Only such a marriage strategy can explain the unique upward mobility of this occupational group in the second generation, where about a third of their sons (and daughters by marriage) became members of the wealthy upper stratum (Besitz- und Bildungsburgertum) of the cities, either by their own merit and earning or by marriage or in many cases both combined. Because this group of poor "intellectuals" was always growing, a third or more of the sons could remain in such or similar jobs as their fathers and had a second chance of upward mobility in each following generation. The uniqueness of this occupational group is underlined by mentioning, for example, that more than 80% of the urban craftsmen descended from urban craftsmen (as well as more than 80% of peasants from peasants).

Sons and daughters of the upper stratum of the towns, no more than 10% of the total urban population, were never marrying sons and daughters of the low stratum (with the exemption of this mentioned occupational group). Intergenerational social mobility from the bottom to the top or vice versa, mediated by the medium stratum, needed at least two generations. In the countryside even the peasantry was highly stratified into full peasants, smallholders and cotters. The marriage patterns between these three strata were rather consistent and nobody liked to marry downward and to endanger the economical basis of future generations. We tend to agree with Herrnstein and Murray that these patterns of behavior primarily had nothing to do with IQ. But Herzog (1984) showed that in Lampertswalde, again a village in Saxony, during 1700-1799, 4.6 children of full peasants (arithmetical mean per marriage) inherited a total of 612 florins, which translates to 133 fl per child, 5.4 children of millers inherited even 2165 fl., i.e., 401 fl. per child, while 3.3 children of cotters inherited 77 fl. (only 23 fl. per child), which was of no small importance for their chances on the marriage market. Herrnstein and Murray seem to underestimate the possibility of upward and downward mobility in traditional societies by personal achievement. Even in the 16th, 17th and 18th century a small percentage of men were changing their job several times during their

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lifetime (see Weiss 1993). Even peasants could buy and sell and in such a way, at the end of the Thirty Years War, the peasant Abraham Scheibner (Zschocken/Saxony) was able to place all his seven children into their own property. Surely, he had luck, but, I guess, a high IQ, too.

For the emergence of a new cognitive elite the pattern of assortative mating with respect to IQ plays a decisive role. Assortative mating for IQ means that mated pairs are more similar for IQ than would be expected if they were chosen at random from the population. Herrnstein and Murray (p. 110) state:

> When the propensity to mate by cognitive ability is combined with the educational and occupational stratification we have described, the impact on the next generation will be larger than on the previous one, even if the underlying propensity to mate by cognitive ability remains the same. ... We have been assuming that the propensity to mate by IQ has remained the same. In reality, it has almost certainly increased and will continue to increase.

In spite of this, we should be aware of a counter-hypothesis, stating that with respect to assortative marriage nothing essentially has changed during the last centuries. IQ, wealth and power could always have been correlated in such a way, that marriage patterns mediated on this basis were always resulting indirectly in a correlation of about .50 with respect to IQ of spouses. In other words, to prove the emergence of a new elite needs to prove that the correlation of spouses with respect to IQ is increasing, historically, at present and in the future. Historically this proof will be impossible, at present difficult, in the future an everlasting challenge for research. Assortative marriage has two consequences (Crow and Felsenstein 1968): (1) an increase in the average homozygosity, and (2) an increase in the total population variance. For example, assortative marriage is quite high for deafness, and it might be thought that this is a major factor in increasing the incidence. But it has been estimated that there are at least 35 genes, any one of which can cause deafness when homozygous, and with a small average frequency. Thus, even with strict assortative marriage the incidence of deafness would not be increased by more than 2% or 3%. However, for very

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high IQ the situation could be quite different and would depend upon whether a major gene locus is very important (Weiss 1992a, 1994) or not. In the case of a major gene locus underlying general intelligence, an increase of assortative marriage with respect to IQ would strengthen the disruptive tendencies within industrialized societies. Both extremes, high IQ and low IQ, would be on the increase, the percentage of the cognitive elite more by an increase caused by assortative marriage than by a growing number of children of their own.

Furthermore, Herrnstein and Murray confirm in a convincing way that the recent distribution of IQ is the result of natural selection in the Darwinian sense and that the future distribution of IQ will be the result of natural selection, too. The rise of the new elite will be impossible without a growing number of jobs for this elite and without the will and the possibility to feed a growing number of children of their own. It is the merit of Herrnstein and Murray to have shown the inter-dependencies between welfare and the proliferation of the dull. In traditional European societies this proliferation was suppressed by a sometimes cruel policy, which nobody wishes to be revived, and Gypsies were even persecuted. Times did change. For example, in 1945 there were about 100,000 Gypsies living in Czechoslovakia, and under communist rule this number grew to about 600,000. In 1980, 1,000 Gypsy women averaged 5.984 children (Kalibova and Pavlik 1988), which contrasted dramatically with the small number of children born to Czech women, now below replacment level. In 1980, 18.7% of all Gypsy children (2.7% of Czech children) were in schools for mentally retarded children, 15.1% were borderline cases of mental retardation (1.0% for Czechs), and only 0.3% were in schools for higher education (7.1% for Czechs).

From these educational statistics we can infer an average IQ of about 85 for Gypsies in former Czechoslovakia. Statistical data from Hungary (Szabo 1991) and Romania are very similar. In the Czech Republic unemployment and crime rate among Gypsies are sixfold to eightfold higher than among the Czech. In order to remedy this situation, communist (sic, communist) Czechoslovakia implemented a program of voluntary sterilization, paying Gypsy women a premium (Fienbork, Miho, and Muller 1992, p. 103). After 1989 Gypsies were

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among the first to use the new freedom of movement. On July 14, 1993 the daily *Leipziger Volkszeitung* (p.16) had to write: In the northeastern quarter of Leipzig with its 90,000 inhabitants more than a third of all police actions is dedicated to 350 Gypsy immigrants." Because socially upward mobile Gypsies are assimilated to a certain extent and no longer designate themselves as Gypsies, and on the contrary during each generation a few downward mobile individuals of other populations become integrated into Gypsy tribes since centuries, these statistics relate to some quantitatively unclear mixture of social and racial distinctions. Therefore J.J. Kemeny (cited by Szabo 1991, p.89) has to conclude: "The life-style of the Gypsies is the subculture of the lowest stratum of Hungarian society."

The Bell Curve and Short Memory Capacity

Plomin et al (1994) state: "General cognitive ability (intelligence, often indexed by IQ scores) is one of the most highly heritable behavioral dimensions. ... General cognitive ability ... is a quantitative trait with a roughly normal distribution." Herrnstein and Murray's data are based on the Armed Forces Qualification Test (ETCHED). "It consisted the summed raw scores of word knowledge, paragraph comprehension, arithmetic, and mathematics knowledge subtests" (P. 570). This sum should be heavily loaded with crystallized intelligence. "The distribution of AFQT is skewed so that the high scores tend to be more closely bunched than the low scores. To put it roughly, the most intelligent people who take the test have less of an opportunity to get a high score than the least intelligent people have to get a low score. ... We therefore computed standardized scores corrected for skew" (p. 572) and the ceiling effect, respectively.

Because even a minority of psychometricians (Frank 1985; Lehrl et. al. 1990; Weiss 1992a) is stubbornly claiming that IQ and especially raw scores of subtests of fluid intelligence are not normally distributed, Herrnstein and Murray feel needed to add (p.585):

> Empirically, tests ..., administered to a representative sample of those for whom the test is intended, will yield scores that are spread out in a fashion resembling a normal distribution, or a bell curve. In this sense, tests of mental ability are not designed to produce normally distributed scores; that's what happens ... . It is

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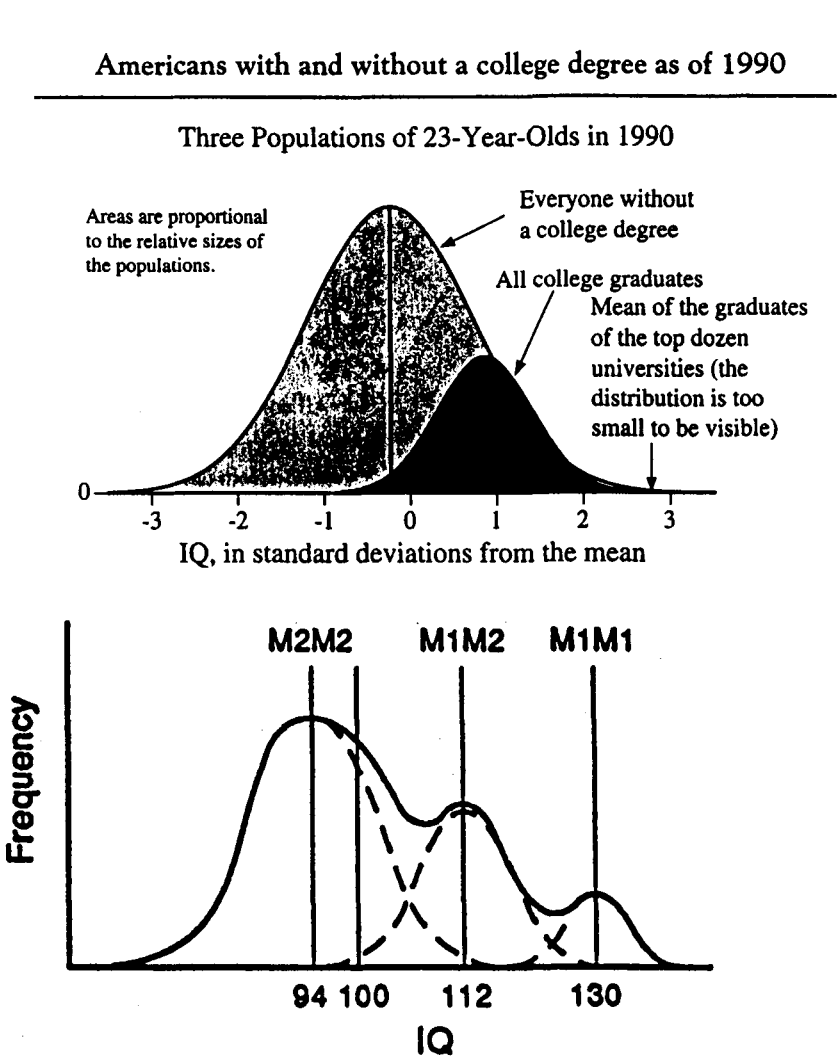

Figure 1. Above: the "perfect" bell curve (from Herrnstein and Murray, p. 46), and Below: the bell-shaped overlapping distributions of the three genotypes underlying general cognitive ability. In industrialized societies the percentage of all college graduates fits closely with the sum of the percentage of the genotype M1M2 plus the highly gifted M1M1.

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Mathematically gifted tested by Weiss	205
Production engineers	168
Lawyers	162
Psychologists	155
Draughtsmen	146
Clerks	132
Fitters	128
Electricians	116
Hairdressers	105
Bakers	92
Unskilled	60

Data from Horn (1962).

Table 1. Non-normalized raw scores in the subtests 3 + 4 + 7 + 8 + 9 of the general cognitive ability test LPS for some selected occupations.

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also true, however, that tests are usually scored and standardized under the assumption that intelligence is normally distributed, and this has led to allegations that psychometricians have bamboozled people into accepting that intelligence is normally distributed.

An IQ of 140 compared with an IQ of 70 on the surface suggests a double amount or the half of cognitive ability, respectively. However, a look of the raw scores, i.e., of the non-normalized scores, of IQ subtest of fluid intelligence shows that an IQ of 140 means a fourfold amount
of cognitive ability compared with an IQ of 70 (see Table 1 and Fig. 1). This relationship holds under the condition that all subtests are elementary cognitive tasks and the superior speed of the most intelligent is not clouded by a ceiling effect.

Since 1959, Frank (see Lehrl, Gallwitz, Blaha and Fischer 1991, for the last updating of Frank's theory and for representative empirical results) is claiming that general cognitive ability is limited by the channel capacity of short-term memory. Frank and his school (Lehrl and Fischer 1990; Weiss 1992b) are arguing that the capacity C of short-term memory (measured in bits of information) is the product of the processing speed S of information flow (in bits/s) and the duration time D (in s) of information in short term memory. (By Lehrl et al. testing of processing speed S was operationalized by reading rates, duration of information D by memory span.)

Hence:

$$C\ (\text{bits}) = S\ (\text{bits/s}) \times D\ (\text{s})$$

According to major gene theory of intelligence (Frank 1985), the mean of the IQ-genotype M1M1 is 140 bits, and of the genotype M2M2 70 bits, that means the contribution of a single M1 allele to short-term memory capacity C is about 70 bits, of a M2 allele about 35 bits. For a heterozygote M1M2 hence 70 bits + 35 bits = 105 bits.

Does this difference between the bell curve and the distribution of short term-memory capacity have any practical meaning? For this purpose we have reproduced two figures, from which we can imagine the importance of the fourfold difference in mental speed and memory capacity between high and low IQ individuals. By this,

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Marriage combination of proband and spouse	Children with Abitur		Children without Abitur		
	Percentage obtained	Percentage expected*	Percentage obtained	Percentage expected*	
both spouses with IQ 124 and higher – M1M1 x M1M1	93.4	*100*	6.6	*0*	n =242
gifted with spouse with IQ below 124 – M1M1 x M1M2	75.5	*75*	25.5	*25*	n = 184

Table 2. Percentage obtaining the Abitur (German high school leaving examination) among the children of gifted M1M1 (from Weiss, 1994).
* These percentages would be expected under the assumption of Mendelian segregation and a cutoff of IQ of 112.

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Herrnstein and Murray are not contradicted in any way, they are essentially right. But their conclusions as to the importance of IQ ineveryday life and work are an underestimate. Between IQ 70 (-2 standard deviations from the mean) and IQ 140 (+2.66 standard deviations from the mean) is not a twofold, but a fourfold difference in general cognitive ability, with all its socioeconomic consequences.

The Cognitive Elite Breeds True

Many authors assert that regression to the mean levels IQ differences. Reading on p. 26 by Herrnstein and Murray: "Over the course of a few generations, the average intelligence in an aristocratic family fell toward the population average. hastened by marriages that matched bride and groom by lineage, not ability." I was afraid that again the usual misunderstanding of regression was shared and repeated by both authors. However, in the case of the old nobility their statement is true as in all cases where socioeconomic status and IQ are understood as properties of the males only and where wives are chosen according to their beauty, circumference of their breasts, dowry and so on, regression to the mean is an unavoidable consequence.

But now very many smart women have professional careers of their own and membership or non-membership of the cognitive elite is a property not only shared by both husband and wife but also open to scaling of educational degrees and occupations with respect to IQ for both sexes. What in such cases where both married partners are members of the cognitive elite?

For the first time (beside an analog conclusion by Seligman 1992) I am happy to read the only correct conclusion (Herrnstein and Murray, p. 357): "Regression to the mean is a statistical conclusion, not a biological one ... 'Mean' referred to in 'regression to the mean' is the population's own mean." If we consider the cognitive elite to be a subpopulation of their own, then the regression will be only toward – and even upward – the mean of this elite and never toward an IQ of 100 (Weiss 1982).

ln 1980 (p. 114) Jensen stated:

> There are several critical thresholds within the total range of IQ, each having important educational and occupational consequences

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> for the individual. ... The socially and personally most important threshold regions on the IQ scale are those that differentiate with high probability between persons who because of their level of general mental ability ... can or cannot succeed in the academic or college graduate preparatory curriculum through high school (about 105), and can or cannot graduate from an accredited four-year college with grades that would qualify for admission to a professional or graduate school (and IQ 115).

In 1970, in former East Germany, a family study, starting with 1329 mathematically gifted with an IQ higher than 130, came not only to very similar thresholds but also from a large body of empirical data (for details see Weiss 1992a) to the conclusion that three overlapping genotypes of IQ (type M2M2, 68% of the total population of Germany, median IQ 94/ type M1 M2, 27%, median IQ 112 / highly gifted type M1 M1, 5%, median IQ 130, mean IQ 139) are segregating in a Mendelian manner. Twenty three years later a follow-up (Weiss 1994) of the gifted proved Mendelian segregation among their children (see Table 2) and among their nephews and nieces (see Table 3).

Of course, in social reality, where cognitive ability is embedded into personality and chance plays its role in each biography, a 100% fit between a Mendelian theory of IQ and empirical results cannot be expected. (For example, of the 16 children (the 6.6% in the first row of Table 2) not fitting the theory (they did not pass Abitur), one was physically and mentally disabled, two were from broken marriages, two were midwives, two nurses, five males were already in highly qualified technical jobs (but without Abitur), three stated "students" in the questionnaires without further details, i.e. Abitur not impossible.)

For all gifted individuals M1M1, the chance of their offspring belonging to the cognitive elite is a direct function of the genotype of their respective spouses. Of course, achievement needs education, but individuals are born with fixed, unchangeable levels of cognitive potential. Marriages in which both partners are M1M1 have only M1M1 children (all with Abitur, cutoff IQ with a mean of 112, i.e. very similar to the mean of all US college graduates, of 1990; compare Figure 1 and look at the bell curve from Herrnstein and

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Sibs of probands and respective spouses	Children with Abitur		Children without Abitur		
	Percentage obtained	Percentage expected*	Percentage obtained	Percentage expected*	
both spouses with IQ 124 and higher – M1M1 x M1M1	91.4	*100*	8.6	*0*	n = 70
one spouse with IQ 124 and higher; the other with IQ below 124 – M1M1 x M1M2	71.5	*75*	28.5	*25*	n = 130
both spouses with IQ between 104 and 124 – M1M2 x M1M2	52.3	*50*	47.7	*50*	n = 107
one spouse with IQ below 105 – M1M2 x M2M2	6.9	*25*	93.1	*75*	n = 29
both spouses with IQ below 105 – M2M2 x M2M2	0	*0*	100	*100*	n = 12

Table 3. Percentage obtaining the Abitur (German high school leaving examination) among the nephews and nieces of highly gifted M1M1 (from Weiss, 1994).

* These percentages would be expected under the assumption of Mendelian segregation and a cutoff of IQ of 112.

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Murray above). In marriages where the partner of the gifted subject is M1M2 half the children would be M1M2 and consequently a quarter of all children would not pass the Abitur (see Table 2, second row). Because n M1M2-M1M2 marriages with 100 children should segregate theoretically into 25 M1M1 (all with Abitur), 50 M1M2 and 25 M2M2 children (all without Abitur), and half of the M1M2 offspring should attend a high school, the expected value in this marriage group (typically middle class, both partners M1 M2) for obtaining the Abitur should be 50"/0 (see Table 3, third row).

Where polygenic theory predicts a normal distribution of ability among siblings of the same family (Jensen 1980, p. 80), major gene theory (Weiss 1992a) predicts that the IQ distribution of the offspring of homozygotes and their M1 M2-spouses should be quite markedly skewed (compare Table 2, second row). The skewedness should be in the opposite direction for M1M1-M1M2 offspring compared to M1M2-M1M2 offspring (compare Table 3, second and fourth row). M1M2-M1M2 offspring, who are segregating according to Mendelian rules (see above), should have a much greater variance than the offspring of marriages where both partners are homozygotes (either M1M1 or M2M2) and are "breeding true" (compare Table 3, first, third and fifth row), that means only with regression to the mean of the specific type. The major gene effects should be even more pronounced if we compare not normalized raw scores instead of IQ values (we draw attention to Weiss 1992a, figs, 1 and 4). In 1993 in the follow-up sample (Weiss 1994), 97% (n = 357) of the highly gifted males were in professions typically associated with an IQ above 123, compared with 55% (n =77) of the sons, 49% (n =220) of the brothers, 40% (n =346) of the fathers, 18% (n =570) of the male cousins, 22% (n =76) of the nephews, 14% (n =615) of the uncles, 11% (n =2250) of the male cousins of the parents (with no evidence for any excess on the paternal or maternal side and hence no evidence for X-chromosome linked inheritance), 9% (n = 681) of the grandfathers, 5% (n =1996) of the uncles of parents and 4% (n = 1290) of the great-grandfathers.

In 1903, the famous geneticist Johannsen had already confirmed experimentally that in pure lines there is no regression toward the mean. In the sense of genetics the cognitive elite (in contrast to the old European nobility) is becoming more and more a pure line which

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breeds true, with all its socioeconomic consequences. This is the message conveyed by Herrnstein and Murray that should outlast the disputes of the day.

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